

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## UNIVERSITY EDUCATION (IRELAND) BILL.

MR. GLADSTONE has redeemed his pledge. Whether that pledge needed to have been given is a question upon which it would be out of place to descant at the present moment. The difficulty which he created has been gallantly grappled with. The measure, the great outlines of which he submitted to the House of Commons on Thursday night, in a speech which will sustain his high reputation for lucidity of statement, as well as for statesmanlike comprehensiveness, is on a par, in point of breadth and fulness, with the Irish Church Act and the Irish Land Act. Like those measures, it will probably fall short of the desires of all conflicting parties, and yet it supplies the basis of a settlement upon which all parties may reasonably contribute their efforts to construct a permanent system of University education in Ireland. Its obvious aim is, in conformity with the announcement of the Queen's Message, to promote "the advancement of learning," with a "due regard to the rights of conscience." Substantially, its provisions have been framed to accomplish these results. Substantially, also, they are skilfully adapted to secure the double end in view. There are points in the plan which may need some modification; but, regarded as a whole, the measure is one which, beyond even our expectation, furnishes materials for the solution of the most difficult and critical question which the present Parliament has been called upon to decide. So far, at least, as the actual provisions of the measure are concerned, it carries upon the face of it no concession to the principle of concurrent endowment, or denominational education. It expands the present University of Dublin into one supreme University for Ireland, secular in its constitution, but all comprehensive in its range. Trinity College, Dublin, will lose its status as a University, and the Queen's University will sustain a similar deprivation of dignity; but they will retain that feature which is, perhaps, the most valuable, upon which they severally pride themselves, namely, their right to uphold and further what is called "mixed education" in Ireland. They will have no religious tests. Their teaching and their emoluments will be open to all without any denominational restrictions. They will retain the position which they

now hold, as Colleges, with quite a sufficient amount of property to enable them to continue uninterruptedly to give effect to their educational designs. Some revenues will be transferred from Trinity College to the new University, which is to be a teaching as well as an examining body. But it will still be left a richly and, we may add, a sufficiently, endowed corporation to meet its wants. The new University, also, is to be amply provided for from several sources, but we are bound to say that the arrangements made by the measure with a view to meet its necessary expenses do not strike us as trenching upon any of those principles to which we attach serious importance.

A single University for Ireland having been constituted, upon a purely secular basis, it is, of course, a matter of vital importance that its governing body should be selected and maintained upon a plan which will, as far as possible, absolutely ignore denominational distinctions. No man should have a title to become a member of that governing body on the ground that he belongs to this or that religious community. The machinery by the operation of which the members of the Council should be selected ought to work perfectly irrespectively of religious considerations. Ostensibly, at least, the provisions of Mr. Gladstone's Bill satisfy this condition. There is no attempt to balance Episcopalians, Presbyterians, and Roman Catholics against each other. The methods of appointing them may be considered neutral in their intentions, at all events. In principle, whatever may be the result in practice, the measure is on this point such as we should have strenuously contended for. The mode of giving effect to that principle will, no doubt, be objected to by some parties. The representation of colleges upon the Council, and of Colleges which will retain their exclusive and denominational character, presents, we think, one of those rifts in the measure which may be made available by narrow sectarian influences to defeat, in course of time, the broader scope of the measure itself. This, however, may be, and, we hope, will be set right in committee. It is quite certain that the House of Commons will not consent—at least with its eyes open—to put it into the power of the Roman Catholic hierarchy to work the provisions of the measure for the special advantage of their Church. We doubt whether it would be wise to exclude strictly denominational Colleges from all representation upon the governing body of the University; but we are sure that they should not be represented by virtue of any plan which will give to sectarianism the chance of an ultimate control over University education in the sister island.

There is another point to which we will advert as qualifying our general and strong approbation of Mr. Gladstone's measure. It was inevitable, of course, that he should detach from the University the faculty of theology. We are not quite sure that he ought also to have detached modern history and moral philosophy. It seems to us a needless concession to Ultramontane demands. It has been made, no doubt, with a view to guard the "rights of conscience," but no one can deny that it interposes a very serious obstacle to "the advancement of learning." The curriculum of the new University will be an arbitrarily restricted one, and so far offers matter of deep regret; but we must be reasonable, and remember that we are

not framing a model of the most desirable University for the advancement of learning, but an adaptation to University machinery to the wants of the Irish people, due regard being had to freedom of conscience. We cannot do the best thing for the advancement of learning. We cannot go as far as we would in this direction, and we can only lament our inability. But we can see to it that all which we can teach without violating the conscientious convictions of the taught, shall be publicly provided for, and perhaps we may look forward to the time when in Ireland, as in other civilised countries, the whole range of arts and science may be represented on the staff of its University.

## POPE, EMPEROR, AND REPUBLIC.

THE practical problem now presented by the relations between the Roman Catholic Church and the Governments of nearly all the great States which form the area of its ancient spiritual dominion, is one of the very gravest import; for upon its solution must depend the immediate future of Christendom. Should the result be, that religion is cast more upon her own resources of heavenly grace and human devotion, we may be prepared for some strange developments both of belief and unbelief; but in the long run the issue must be good. On the other hand, if the ingenuity of statecraft should so solve the problem as in each country to stave off the dangers of spiritual freedom by the sacrifice of all religious zeal, we see no hope of escaping the deadly curse of a heartless and cunning Atheism, veiled for fashion's sake under religious forms. As to the third alternative which might be suggested, the possible triumph of ecclesiasticism, and the subjection of human thought and speech once more under the insolent claims of the Papacy—there is no danger of that anywhere, except in England, where, while little Nonconformists are ruthlessly driven into Church of England schools, the susceptibilities of Romish priests are suffered to mould great measures of State policy. The Pope may give much trouble to the German Empire. But no one supposes that he will get his own way there. Swiss patriots of the Roman communion may be sorely harassed in mind by an apparently divided allegiance. But the probability almost amounts to a certainty, that the vast majority of them will maintain what they believe to be the just and constitutional rights of the cantonal and federal Governments. The real alternative, therefore, lies between the two issues mentioned above. There may be a new emancipation of religion; or the habit may be confirmed and strengthened, of regarding spiritual influence as an engine of the State, too valuable, or too dangerous, to be left in the hands of voluntary zeal.

It is of course the infatuated dogma of the Pope's personal infallibility, which has forced matters, perhaps somewhat prematurely, to a crisis. It has brought out, in the most offensive form, what has always been a difficulty in the endeavour of secular Governments to deal fairly with the Roman communion; that is, the impossibility of securing an undivided allegiance, on the part of citizens or subjects, on whose consciences demands so imperious are made by a foreign potentate. When the choice is to be made between a blundering King or Emperor, and an infallible priest, with keys of heaven or hell in his possession, what earthly Government can be secure of obedience? The Old Catholic movement, though it does not seem to have much spiritual vitality, has yet created a schism, which gives to secular Governments the opportunity of showing, by the side on which their influence is thrown, their desire to shake off a hateful domination. It is well known that the Prussian Government has not been slow to avail itself of the chance thus afforded. And its determination to oppose



and prohibit all sentences of excommunication for recusancy against the new dogma, has stirred up an agitation, of which it is not easy to predict the end. The defiant attitude maintained by the Bishop of Ermeland, who has persistently refused to reinstate the object of his sacred wrath, seems to have determined Count Bismarck to attempt a series of legislative acts, which would go far to revolutionise the arrangements at present subsisting between the State and the Roman Catholic Church. And though Count Bismarck has temporarily retired from the active management of Prussian affairs, there can be little doubt that the new projects of law are of his inception. These are three in number. The first deals with the power of Church discipline; the second regulates the training and appointment of the clergy; while the third provides an appeal from all Church courts to a secular tribunal. The first bill reduces the power of excommunication to a nullity, by prohibiting the publication of the names of spiritual offenders, without the concurrence of the State. This is, of course, mainly intended for the protection of the Old Catholics. The second bill is directed against the influence of the seminaries, in which, by a separate and exclusive education, the priests become the abject creatures of ecclesiastical discipline. It seeks to drive candidates for the priesthood to the national universities; and by requiring them, after their theological course, to pass an examination in classics, history, and philosophy, it certainly shows much less tenderness for Romanist susceptibilities, than does Mr. Gladstone's scheme for Irish University reform. In addition to this, the bill secures to the State the right to veto any ecclesiastical appointment whatever, without giving any reason. The third bill, which enables any priests condemned by ecclesiastical superiors to appeal to a secular court, is of course intended to exclude any direct jurisdiction of the Pope. These are undoubtedly strong measures. And if the priesthood were not under obligation to the State for pecuniary support and a certain recognised official standing, there would be much force in the protest which has been published in their name. They urge, with much show of reason, that such legislation is totally inconsistent with Roman Catholic tradition; that it makes consistent faithfulness to the ancient religion absolutely impossible; that it interferes with the spiritual independence of the Church; and is on all these accounts a measure of persecution, which may break but cannot bend the spirit of true Catholics.

This is all very well. But there is a common proverb, familiar to childhood, about the unreasonableness of wishing to "eat our cake and have it." If the Romish priests accept from the secular Government position and pay, they must needs make the requisite sacrifices in return. As public state officials, they necessarily involve the Government in the credit or discredit both of their character and acts. If their spiritual sentences are in any respect to be confirmed or recognised by the secular arm, the approval of the secular authority is of course implied. Yet we hear no hint that they have any idea of abandoning worldly privilege and wealth, in the interest of their independence. They talk passionately, indeed, of submission to persecution, and of imitating the endurance of the martyrs; but one word of common sense would be worth all this bluster. Let them quietly intimate that they will no longer accept State pay, nor meddle in State affairs; and their protest would at least be more manly and consistent.

We are not at all sure that such an offer would be accepted. So inveterate is the political habit of meddling and muddling in Church affairs, that even in republican Switzerland such a solution of ecclesiastical troubles seems an impossible dream. In Germany the State is, apparently at least, the aggressor. In Switzerland it is clearly the Church. Regardless of a Concordat, accepted in 1819, by which the Catholic population of Geneva were put under the Bishop of Lausanne, the Pope, instigated by an ambitious priest, has recently erected Geneva into a separate see. This is resented by the cantonal authorities; and they are supported by the Federal Government. The Papacy, however, refuses to give way; and the Swiss can see no remedy but the expulsion of M. Mermillod, the ambitious priest, from the country. A minority of a committee of the legislature has, indeed, reported in favour of a complete separation between Church and State. But whatever may be the ultimate issue, there seems little probability of any immediate adoption of their proposal. How strange it would seem if the rearrangement of a circuit by a Wesleyan Conference should excite the rage and indignation of Her Majesty's subjects in the district

affected? It may be said that there is no analogy; that the Roman Church is necessarily a political Church, and needs firm dealing. This may be true; but it is far easier to deal firmly when the course is cleared for justice. And in regard to religious affairs, simple justice is for ever impossible, so long as secular governments attempt to control the natural working of religious zeal.

#### ECCLESIASTICAL NOTES.

We seem to be entering upon almost, if not quite, the last stage of Church defence. It is understood that this subject was discussed at a meeting of the archbishops and bishops on Tuesday last, and as a result of the discussion the two archbishops were deputed to confer with the Church Defence Association. The conference took place on the following day, but what then transpired we are not informed. It may be supposed, however, that the Liberation party will be dismayed at the news. The archbishops and bishops on the one side, and the people on the other; did anyone ever know the people in such an unhappy case to succeed?

Convocation has been debating several subjects of great interest to the Episcopalian Church. At its first meeting for despatch of business, on Tuesday, a report was presented on the increase of the Home Episcopate. The report, which was signed by the Bishop of Winchester, as chairman of the committee appointed to consider the subject, took for granted the desirableness of such an increase. The practical question is, of course, how can such an increase be secured? The American Episcopalian Church finds no difficulty in answering this question, but the English Episcopalian Church does not seem to be able to see an inch in advance. The services of returned "colonials" are referred to, so are bishops-suffragan, but neither of these expedients is considered to meet the case. Two facts seem to stare the committee in the face. The first is that the erection of new sees must be effected by separate Acts of Parliament. This has been the case ever since the time of Henry VIII., and it is now stated that, in the opinion of a Committee of Convocation, this "is undesirable"—a mild form of expressing what any Free Church would say was intolerable. The next fact which stares the committee unpleasantly in the face is that there is no money to endow new sees. This is said, and very truly, to be "an important practical question." How is it to be solved? Well, there are the funds of the Ecclesiastical Commissioners, but it is not recommended to touch these. Then the deans might be sacrificed, but, as to that, the committee "abstain from expressing an opinion"; other cathedral property might be used, but this is not recommended (how coolly the bishops discuss the "spoliation" of deans and chapters)!—and, lastly, the people are thought of. The committee believe that the sons of the Church of England will secure her growing population the supply of those spiritual blessings which are secured by the "apostolic office of bishops."

This report was discussed with great plainness, and, indeed, with great ability. The Bishop of Winchester went in heartily for the absorption of some of the deans; but at the same time anticipated the question—Why not reduce the incomes of the present bishops? In reply to this, the Bishop of Winchester says that his money (10,500*l.*) was such that it is "scarcely possible to administer" the duties of his episcopate. So said the Bishop of Gloucester and Bristol, but then Dr. Ellicott receives only 5,000*l.*, and would therefore have 5,500*l.* to spare if he had his lordship of Winchester's money. The Archbishop of Canterbury said that they were "great officers of State," and defended their position as such, and added that "if a bishop saves money he is a very strange person," and that they are very far from benefiting pecuniarily by their office. Yet the Archbishop of Canterbury has 15,000*l.* a year. Two days were devoted to these questions, when it was decided to approve of a general measure for enabling the Queen in Council to authorise new bishoprics; to decline to apply to the Ecclesiastical Commissioners for money, but carefully to consider the proposal anent the deans, and ultimately to appeal to the sons of the Church. Then came a general resolution, proposed by the Bishop of Norwich and seconded by the Bishop of Lichfield, in the form of a moderate reduction of present episcopal incomes, in order to the formation of new sees, but this was—withdrawn.

Two important subjects have been debated by the Lower House of Convocation. First came the rubrics of the burial service. A committee had reported in favour of alternative services to suit dif-

ferent classes of people, but this proposal was rejected. A motion was next made in favour of the use of hymns at burial services, which was carried. Then Prebendary Fagan moved to refer to the Ritual Committee the drawing up of a rubric to make provision for a Christian service to "those persons who may die unbaptized." We thought of the Baptists at once, when we read this, but the end of the motion is, "having been under preparation for Christian baptism," and we found that the rubric was intended to meet the case of—heathen catechumens. However, the Lower House finally decided to leave out the last words, and there is therefore a prospect for the Baptist; a special service was also agreed to for those who die in notorious sin. These decisions incline one to think that Convocation is at last becoming amenable to public opinion.

We will not trouble our readers with any account of the wearisome debate on the Athanasian Creed, and of the various resolutions and amendments that were proposed. The result of the whole was the adoption of the following declaration:—

For the Removal of Doubts and of Disquietude in the use of the Athanasian Creed, this Synod doth solemnly declare:

That the confession of our Christian faith, commonly called the Creed of St. Athanasius, sets forth the two fundamental doctrines of the Catholic faith, viz., that of the Holy Trinity and that of the Incarnation of our Lord Jesus Christ, in the form of an exposition.

That the said confession does not make any addition to the Christian faith as contained in the Apostles' and Nicene Creeds, but is a safeguard against errors which from time to time have arisen in the Church of Christ.

That whereas Holy Scripture, while promising life to the faithful, asserts in divers passages the condemnation of the unbelieving, so also does the Church, while declaring the necessity of holding the Christian faith for all who would be in a state of salvation, express in sundry clauses of this confession the terrible consequences of a wilful rejection of that faith, and declare the necessity of holding forth the same for all who would be in a state of salvation. Nevertheless the Church therein passes not sentence upon particular persons, the Great Judge of all being alone able to discern who those persons are that are guilty of such wilful rejection. Furthermore we must receive God's threatenings even as His promises in such wise as they are generally set forth in the Holy Scriptures.

This is either intended to mean nothing or it is a condemnation of the Creed. It is inconsistent with the Creed, and inconsistent with itself.

The *Guardian* has an article on the educational prospects of the session, referring first to Irish education, which we need not notice, and next to the Endowed Schools question. It is not needful to repeat what is said, but on the latter subject it expresses itself with such extreme frankness as to the necessary legal superiority of the Establishment to any form of Dissent, that we quote its words. Says the *Guardian*:—

It must be considered that religious liberty is one thing, and religious equality another—that the former is consistent with the existence of a National Church, and the other is not—just as the old Republicanism teaches that "orders and degrees jar not with liberty, but well consist," while its modern socialistic form, seeking not liberty but equality, would make a clean sweep of them all. While there is a National Church, we repeat—what we have said again and again—that it has a right to primacy of recognition, and that, except as avowedly a step towards disestablishment, it is unjust and unreasonable in dealing with old foundations, intended to accord with a national recognition of Christianity, to disregard all such rights of the National Church, to make all depend on consideration of local religious majorities, or to get rid of religious controversy by the simple process of getting rid of religion altogether.

This is another form of saying that we shall not have religious equality in education until we get disestablishment—which we quite believe.

We have missed, until now, a most significant statement from a Roman Catholic source, of the service of the Ritualists to that Church, but it has now accidentally come into our hands. The following is from the *Catholic Register*, whose testimony is more full and explicit than any that has yet been given, not excepting that of Archbishop Manning or of Mgr. Capel,—

In England the work of conversion has continued during the past year with steady and not very slow steps. To name, or even indicate, individuals, who have been received during the past twelve months, would be foreign to our purpose. This much we may say (and say with truth) the fact being known to many Catholics in London, that the number of converts in London, alone has been upwards of two thousand during the past year, and has during the last few weeks increased very much. Many, as we are informed, have joined us who are all but Catholics, and who had little need of instruction before they made up their minds to take the final, the long-deferred, but the all-needed step. From every Ritualistic congregation in London there is a continual stream of converts drifting towards us, and the number would be increased had we priests sufficient to look after those who are hesitating as to this future step in the right direction. In various parts of the country different Anglican clergymen have been received into the Church, to the number of some ten or a dozen, and at least as many ladies connected with the various Anglican sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic Church, not less than seventeen have been



prepared for the step by the teaching they have heard from Ritualistic pulpits, and by the practices they have got accustomed to, in Ritualistic churches. . . . Not only laymen, but Anglican clergymen, have been seen devoutly hearing mass at Catholic churches, rather than go to their own places of worship, where what they considered heresy was taught.

Probably—most probably—there is not one atom of exaggeration in this grave statement. And the Established Church is the bulwark of Protestantism!

We had thought that we knew the worst concerning the sale of the advowson of Falmouth, which, we may just say, is to take place at the Auction Mart, Tokenhouse-yard, on the 26th of this month. But it seems that we did not know all, for a Falmouth correspondent of the *Church Times* furnishes several additional particulars. We learn from this correspondent's letter that the living is now worth 1,750*l.* per annum, although it is returned in the "Clergy List" at 688*l.*—another instance of how little we know of the real value of Church property in this country. About thirty-five years ago the advowson was sold by Mr. Woodhouse, the incumbent, for 10,000*l.*, to General Coope. Mr. Woodhouse resigned, and General Coope's son was appointed in his place. He held the living until his death about three years ago, and the patronage became vested in his heirs. Then the Rev. T. Baily, son-in-law to Mr. Coope, was appointed rector, and at once an attempt was made to sell the advowson, but it did not succeed. Mr. Baily then went to India, and the parish was left in charge of a curate. The next change is the appearance of the present incumbent, seventy-eight years of age, as rector, and the value of the advowson is now at its highest. Supposing the rector should die before the 26th February? What is to be said of such a history?

We hear, now and then, of the sectarian spirit of "the sects," but the sectarianism of the Established Church—the most sectarian of all the sects—is not quite so often noticed. We have another illustration of it communicated to us in a proposal to establish a Church Hospital at Northallerton, of which all the committee and the chaplain should be in "essential connection" with the Church of England. Really these proposals do not do the State Church any good, for they excite a good deal of local controversy, in which, as in this instance, the Church gets very faithfully used.

We should say that we have another specimen of sectarianism in a letter from the Rev. E. A. Verity, B.D., of Habergham, to a Manchester newspaper, justifying two of his recent "pulpit utterances on "Dissent." Mr. Verity justifies them in the following language:—

On Sunday before last I preached two sermons—in the morning on "Nonconformity: Its Degenerate Character, Immoral Teaching, and Profane Practices"; in the afternoon, "What are we to do with the Dissenters?" (Prov. vi. 16—19; 1 Cor. v. 13). I endeavoured to show that, like the North American Indians, the Dissenters were unwilling to learn the decency, humanity, honesty, and civilisation which a Church of England country presented daily before their eyes. "In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord" (Isaiah xxvi. 10). Refusing therefore, to learn, and resisting all influences of true religion to be absorbed, there was only one course for Christian rulers to pursue. They must be cast out. Like the "Pilgrim Fathers" (the impracticable men of the 17th century), they must quit, and leave the shores where discord, division, and immorality have been sown by them. Springing into birth at a period of revolutionary excitement, and the child of anarchy, the evil influence of their parentage and the dismal follies and crimes of the Commonwealth cling to their offspring with tenfold bitterness; and if permitted any longer the freedom and liberty they have abused, or the toleration we were once weak enough to grant, there can be no limits assigned to the audacity of their assumptions or the mischief of their spirit. (See "Gathercole on Modern Dissent.")

How many are there like Mr. Verity?

A remarkable Anti-Confession meeting was held at Southampton on Thursday last, some 1,300 or 1,400 persons being present. The meeting took the shape of a protest against the priestly assumptions of the present day. General Tryon, Captain Burwell, Mr. Passenger, Mr. Legg, Alderman Coles, Mr. Falvey, Mr. Stebbing, Mr. Hankinson, Mr. Alderman Furber, Lord Cholmondeley, and others, were the speakers—all laymen. Episcopalian Free-Churchism is strong at Southampton, and something was said in favour of Episcopalian Dissent. As the *Southampton Times* remarks:—

But the great majority of the laymen present on Thursday evening had evidently made up their minds that if it cannot be obtained from within it must come from without; and that disestablishment and disendowment must be accepted as the alternative, rather than that priestly assumptions should be tolerated, or the rankest error taught under the guise of Protestant truth.

We regret to see, from a letter in the *English Independent*, that Dr. Parker defends the acceptance by his Church of the pulpit offered to it by the Common Council of London. Dr. Parker appears to ground his main defence on the state-

ment that the money will not come out of the proceeds of taxation. He tells his readers that the City of London has "no power to levy taxes"; that it has property, and administers it, and that it is doing this act of grace with its "own property." The distinction may be clear to Dr. Parker's mind, but it is not so clear to ours. After all, however, we put it to him whether it is worth his compromising the principles of Nonconformity for the sake of three hundred pounds? We still trust that his church will not accept the money.

#### THE IRISH UNIVERSITY BILL.

The measure sketched by Mr. Gladstone on Thursday night has since been published. It is divided into three parts, and contains forty-five clauses, with five rather elaborate schedules.

Without attempting to give a complete analysis, we will endeavour to acquaint our readers with those provisions of the bill which have the greatest interest for Nonconformists; and perhaps the most desirable method for us to pursue will be, in the first place, to describe that portion of the bill which may be described as destructive, inasmuch as it abolishes or modifies the existing system, and then to describe that which is constructive.

Clause 20 dissolves the Queen's University on Jan. 1, 1875; hands over its property and liabilities to the University of Dublin; and enacts that its graduates and matriculated students shall occupy the same positions in the latter University. Queen's College, Galway, is, not later than Jan. 1, 1876, to be also dissolved; its property is to be sold; and, after compensation has been given to the holders of offices or emoluments, the surplus is to be paid to the University of Dublin (Clause 21).

All powers and functions now possessed or exercised by the Provost or Senior Fellows of Trinity College in relation to the constitution or management of Dublin University are to pass over to the Council of the University (c. 4). The College is to open its library and museums on equal terms to all members of the University and College (c. 18). It is to pay towards the endowments of the University 12,000*l.* a year, but may commute by paying a capital sum equal to twenty-five times that sum; or the College may allocate a portion of its property to the University instead (c. 17).

The University professors and officers are to be transferred to the College, unless, in particular cases, it be otherwise arranged between the two bodies (c. 19). The College has given to it power to alter its statutes, subject to the approval of the Crown (c. 27). The Chancellor of the University is to cease to be visitor of the College, except in the case of the present visitor (c. 34).

One of the most important changes effected in the position of both the University and Trinity Colleges is the separation of the theological faculty and its transfer to the disestablished Church. From Jan. 1, 1875, the University is not to examine or grant a degree, in theology, or to appoint any professor in theology, *modern history*, or *moral and mental philosophy*, nor is the College to maintain a theological faculty, or to instruct in divinity persons who are not *in statu pupillari*, "but nothing in this Act shall prevent the said College from making arrangements for giving such religious instruction to persons *in statu pupillari* as it may deem expedient" (c. 12).

The theological faculty, with the property belonging thereto, is to be handed over to "the representative Church body" (c. 13). This property is to be deemed to consist of—

(a.) All private endowments applicable to its maintenance; and  
(b.) A capital sum, payable by Trinity College, equal to fifteen times the amount of annual expense which has actually been incurred by Trinity College on an average of the seven years immediately preceding the passing of this Act, in or about the maintenance of the said faculty, after deducting the sums annually proceeding from such private endowments as aforesaid; and  
(c.) A capital sum payable by Trinity College sufficient to provide suitable buildings with proper fittings for the accommodation of the theological faculty, such sum not to exceed 15,000*l.*

The acceptance of the faculty by the Church body is optional, but if it accepts, it is to satisfy all personal and other claims connected with it. The representative body is to stand in the same relation to the office-holders in the theological faculty as the University and College now stand, and the duties of such office-holders are to remain the same (c. 15). If the representative Church body declines to accept the gift and undertake the duties, the Crown is to create a trust (c. 35).

The theological faculty is defined to include the holders of the following offices and emoluments:—The regius professorship of divinity; Archbishop King's lectureship in divinity; assistant lectureship in divinity; assistant lectureship in Hebrew; Erasmus Smith's professorship of Oriental languages; the professorship of Biblical Greek; the professorship of ecclesiastical history; the professorship in Irish (c. 45).

Nothing in the Act is to prevent any religious denomination from conferring on persons belonging

thereto "a scholastic title such as has hitherto been in use, by way of degree in religious learning, having annexed thereto some distinctive addition of the name, or referring to the name of the body of persons by whom the title is conferred" (c. 16).

The clause abolishing tests (10) enacts that it shall not be lawful for the University, nor for Trinity College, "to impose on any person the taking of holy orders, or the belonging or not belonging to any particular religious denomination, as a condition of holding any office or emolument in the University or College, or to impose on any person for any purpose any religious test or religious qualification."

This clause corresponds with the provisions of the English University Tests Abolition Act, and the following is analogous to a provision in the Endowed Schools Act:—"The Council shall have power to question, reprimand, or punish by suspension, deprivation, or otherwise, any professor, teacher, examiner, or other person having authority in the University, who, when in discharge of his functions as a University officer may, by word of mouth, writing, or otherwise, be held by them to have wilfully given offence to the religious convictions of any member of the University" (c. 11).

There are also other provisions intended to protect the rights of consciences. The faculty of arts is subdivided thus—ancient languages and literature, modern languages and literature, ancient history, *modern history*, *philosophy*, mathematics (pure and mixed), natural science (c. 25, sec. 25). But "every examination in modern history and moral and mental philosophy shall be voluntary, whether for degrees or otherwise." And further, "a candidate for matriculation, or for a fellowship, exhibition, or bursary, shall not be examined in *modern history*, or in *moral or mental philosophy*" (c. 25, sec. 7). And "no disqualification shall attach to any candidate in any examination by reason of his adopting in modern history, moral or mental philosophy, law, medicine, or any other branch of learning, any particular theory in preference to any other received theory" (c. 25, sec. 6).

The theological safeguards, briefly stated, therefore are:—

1. No University professorships of theology, philosophy, or modern history.
2. University examinations in philosophy and modern history for honours or degrees, only provided that they be voluntary.
3. Prohibition of such examinations for matriculation, and for fellowships, and other emoluments.
4. Liberty to students to hold their own theories in regard to the subjects of examination (in all branches of learning).
5. Prohibition of wilful offence by professors or examiners to the religious convictions of students.

There is also the minor provision that ancient languages and literature may be reckoned as equivalent to two branches of the arts faculty for a degree (c. 25, s. 8).

An important part of the bill is that relating to the extension of the University of Dublin. It is to be incorporated, and is to comprise a chancellor (who is to be the Lord-Lieutenant), vice-chancellor, doctors, masters, members of the University council, the professors, and of matriculated scholars of the University, whether resident in a college of the University, or residing elsewhere under University regulations (c. 3).

In addition to Trinity College, the colleges named in the schedule [which is at present a blank], and any other institutions which the University council may declare colleges of the University, are to be recognised as such (c. 2).

The council is to consist in the first place of twenty-eight ordinary members, who are to be appointed by Parliament. For ten years, vacancies in this body are to be filled by the Crown and the council alternately. Afterwards one-seventh of the council are to go out annually, and their successors are to be appointed by the Crown, the council, the professors, and the senate each nominating one. Casual vacancies are also provided for.

In addition, every College of the University having fifty matriculated scholars will return one member of council, and, if it have 150, two members. These are termed collegiate members, and will hold office for seven years. No scholar can be reckoned as a member of more than one college (c. 5).

To determine the colleges entitled to return members to the council, the ordinary members of the council are, on the first Monday in September, 1874, to hold an examination for matriculating as scholars of the University any members of any College of the University. Subsequently the governing bodies of the Colleges qualified to send, by the number of their scholars, are to elect representatives on the council (c. 31).

As regards the senate of the University, doctors and masters are no longer to be required to be on the books of Trinity College, and the senate is to consist of all registered doctors or masters of the University (c. 32).

The senate is to elect representatives of the University in Parliament, existing personal rights being maintained (c. 8).

There are several provisions relating to the property of the University, and among them, the important one that it is to receive £22,000*l.* a year; the amount required out of the surplus funds of the Irish Church, and 10,000*l.* out of the



Consolidated Fund; these being in addition to the moneys transferred from Trinity College (c. 22).

The property of the University is to be applied to the maintenance of buildings, professors, examiners, and other officers—to the endowment of fellowships, exhibitions, and bursaries, "for the encouragement of learning in the University," and to other purposes involved in carrying out the object of the University (c. 23).

The restrictions enforced are—(1.) No fellowship to be held for more than five years, and not by any person not a graduate of the University. (2.) An exhibition or bursary can be acquired only by a person *in statu pupillari*, and a bursary cannot be competed for by any one who has passed the first year after his matriculation. (3.) A fellowship, exhibition, or bursary is not to be held by any one who holds any other academical emolument in Ireland. The holder of an exhibition or bursary is not required to reside in any particular place (c. 24).

Powers are given for the alteration of University and College Statutes with the sanction of the Crown (c. 26, 27).

We need not analyse the clauses relating to fees, compensation to office-holders, the management of the property of Trinity College, nor do more than state that there are schedules relating to the powers and legal character of the council (3rd); the proceedings of committees of council (4th); the allocation of the property of Trinity College, if it prefers to part with some of it instead of paying an annual charge to the University (5th); as well as some minor provisions required for the working of the Act.

Though the bill appears to us to be well drawn, so far as its phraseology is concerned, the plan on which it has been prepared renders necessary a good deal of study and some care, to ascertain the exact character of the scheme. We have, however, tried to bring together clauses found scattered over the bill, and hope that, as the result, our readers will find the information they most desire to possess. In justice, however, to the framers of the bill, it should be read in the light of Mr. Gladstone's luminous exposition, which, however it may require the dry, technical details to complete it, is essential to a proper appreciation of the character of the Government proposal.

To the Editor of the Nonconformist.

SIR,—I am glad to observe that nearly all the public journals of influence have received the Government measure dealing with the Irish University question with a degree of circumspectness which is calculated to ensure that thorough and impartial discussion of its provisions which they unquestionably require. I hope that Nonconformists will follow their example in this respect; for any mistakes which they may make may not only be injurious in their results, but affect their reputation for political sagacity in the estimation of statesmen. This bill has evidently been framed with a view to avert the objections of Protestant Nonconformists; and, while they may regard that fact with some complacency, they have to take care that the concessions made to them shall not be seeming rather than real. The concessions have not been all on one side, and it is in regard to those made to Roman Catholics that discrimination is most required.

Some of these last do not seem to me to be unreasonable, or to be open to the objections urged in certain Liberal quarters. Such, for instance, is that contained in the 11th Clause, to the effect that professors or examiners who, in discharge of their duties, wilfully give offence to the religious convictions of students, shall be liable to suspension or deprivation. If I remember rightly, the Endowed Schools Act contains an analogous clause, inserted for the protection of English Nonconformists, and they, at least, ought not to object to such a provision now, just because another class of religionists may be chiefly benefited by it.

It is, however, a concession of a very different character which prohibits all instruction in moral philosophy or modern history in the University. That has been proposed to stop the mouths of the Roman Catholic hierarchy, and, whether it will do it or not, it is a question of the gravest kind whether the price is not too heavy. It is a restriction which, as I believe, will not be found to exist in connection with University education elsewhere, and the principle on which it is based may hereafter be pressed much further, until, at length, University teaching will be virtually teaching under the direction of the heads of the Roman Catholic Church.

I do not say that it is absolutely the duty of Nonconformists to resist this proposal; but as it is evident that this will be the subject of a severe struggle when the bill goes into committee, it is important that they should consider well into

which scale they will throw the weight of their influence.

The composition of the Council of the University is of yet greater moment, and, for that reason, it will be a matter of serious contention. The fact that there are already Roman Catholic Colleges at Carlow, Clonliffe, Clongoweswood, Thurles, Tuam, and Waterford, besides Maynooth and the Dublin College, and that each college, if it has fifty students, may send one, and, if 150, two, representatives to the Council of Dublin University, shows that it may be possible, by patient and persistent effort, to convert the Council into a sectarian body, even though, on the face of it, the entire institution may be unsectarian.

Other points might be named, but these are sufficient to justify the caution I have ventured to give, that any support given by Nonconformists to the Government in this matter should not be unreserved, but should have in view the possibility of resistance at certain stages of the bill.

Yours, &c.,

VERBUM SAP.

Feb. 18.

#### THE PRESS ON THE IRISH UNIVERSITY EDUCATION SCHEME.

The *Times* congratulates the Government on having introduced a measure defensible on its own merits, instead of vainly attempting to handicap Irish denominations against each other. They have also acted judiciously in declining to deal with intermediate or secondary education in the same bill. The most vulnerable points in the measure are, of course, the constitution of the new governing body and the provisions for University teaching. Had Mr. Gladstone chosen to verify the confident predictions of his self-appointed advisers by producing a mere "London University scheme," he might obviously have avoided the latter difficulty altogether and greatly diminished the former. He must have known perfectly well that he was incurring a serious risk of miscarriage when he decided to make Dublin University, as distinct from Trinity, a teaching, and not only an examining body. Nevertheless, the *Times* says, we hold that he was not only right in adopting this alternative, but that Parliament ought not to have accepted the other as satisfactory. The arrangements for nominating and controlling the professors we forbear to review in detail, but we cannot hesitate to avow our preference for it, as compared with any device for the proportionate representation of churches or the admission of ecclesiastical dignitaries as *ex-officio* members. We see no reason to doubt that Parliament, thus left free, will succeed in appointing a council perfectly capable of selecting able and honest professors; but we must add that we fail to see why the council should not be allowed to select professors of philosophy and modern history.

The *Daily News* observes that the scheme is not as large as the foundation laid for it. The Irish Roman Catholic prelates have a right to complain that the Government has fully admitted the grievance they assert, and not given them the remedy they ask. Mr. Gladstone's scheme does not ignore religious differences; on the contrary, in various forms, a denominational influence is admitted into the government and the teaching of the University. We are willing to admit (the *News* says) that if this influence were as strictly limited as it seems to be in the scheme as it stands, not much harm might arise. But the danger which we wish to point out is that a concession is made which, to say the least, must be carefully guarded and jealously watched, or it may involve within itself yet further concessions. There are also some academic objections which seem to us even more difficult to meet. The coexistence of three professorial staffs in the same city will intensify the tendency to denominationalism. Trinity College may draw to itself all the Protestant students of Ireland. The college on Stephen's-green will, on the other hand, become the great centre of Catholic education, with a growing influence in the Dublin University, and the lion's share of its emoluments. Meanwhile the unattached students, from whom Mr. Gladstone hopes so much, may hardly be able to get a really Liberal training. The teaching provided at the national University will be essentially different from that in the colleges. The great subjects of deepest and profoundest interest to the human mind are excluded from its curriculum. This limitation will either be destructive of the teaching or destructive of itself. If it is inoperative, it would be better out of the scheme; if it really works, and works effectively, it will eventually reduce the University to a mere examining body.

The *Standard* thinks that on three points the bill is more or less unsatisfactory. If the pretensions of the Roman hierarchy, formally ignored, are practically admitted, by giving them, through the constitution of the governing body, a veto on the choice of professors, the selection of subjects, and the tone of the examinations, the present bill may be made as bad as the scheme of the episcopate itself. Secondly, the effect of the exclusion of the holders of Trinity College scholarships and fellowships will probably be that all the competent men will be excluded from the University competition, and the emoluments of the latter will be practically, though not formally, the exclusive patrimony of Catholic students; and not only shall we thus

have what is virtually concurrent endowment in disguise, but the honours of the University will be degraded and its general character lowered, by the fact that those who hold its bursaries are, and are known to be, inferior to those who have won the emoluments of Trinity. The third and worst fault of the scheme is the mutilation and fettering of the University teaching in order to satisfy the jealous dislike with which the Romish hierarchy regards historical and metaphysical learning. If the bill is to pass, it ought to be cleared of these deformities, and Romanism left to take care of its own interests, without favour or protection from the State.

The *Spectator* says it is too soon to form an estimate of the reception of Mr. Gladstone's plan for Irish University reform, but undoubtedly the impression formed of it on Thursday night was very favourable in the Liberal ranks, and the jealousies which had been excited by anticipation were rather soothed than stimulated. The really questionable points are two—the complete exclusion of subjects so great as mental and moral philosophy and modern history from the compulsory University examinations; and again, the difficulties still left as to the choice of the governing body of the new University—which is simply abandoned to the discretion of Parliament. We wish (the *Spectator* says) that instead of the suppression of Galway College, the Government had proposed to transform the three Queen's Colleges into good first-grade schools—at present they are hardly so much, but that would have left Trinity College still more unbalanced, and probably also have excited needless animosities—for it matters very little what the colleges are called, when it is open to any man, whether educated in private or in a school or college, to compete for the scholarships and degrees of the University. On the whole, we believe that the Government has dealt with a very delicate and difficult problem in a just and also a very skilful and comprehensive spirit—that Ireland is at last likely to have a great national University.

The *Saturday Review* thinks that the Irish University Education Bill is not unworthy in point of comprehensiveness to take rank with the Irish Church Act and the Irish Land Act. Whatever other objections may be brought against the bill, it certainly cannot be said that it is hasty or ill-considered. Fault may be found with the way in which this or that difficulty is got over, but it will not be easy to point out a difficulty which has not been foreseen. The subject of endowments has been dealt with in the way which has all along seemed to the *Review* to be at once the simplest and the most satisfactory of the alternatives which were open to the Government. They are all, so far as they are created by the bill, to belong to the University, and not to any particular college. The provision for the rights of conscience made in the bill is in all respects ample. Whether it will satisfy Roman Catholic complaints is another question. With regard to the appointment of the governing body by Parliament, the *Review* thinks that unless the confidence of Parliament in the Government is lessened to an extent which would make the passing of the bill hopeless, it might certainly be extended to the nomination of twenty-eight eminent Irishmen. A provision which cannot fail to excite considerable opposition is the exclusion of philosophy and modern history from the subjects taught in the University as distinct from the colleges. As regards the latter of the two, it ought no doubt to be possible for Roman Catholics and Protestants to come to an entire agreement as to the facts, however much they may differ as to the inferences to be drawn from them. But we are still a good way on the wrong side of this academical millennium, and until it is attained Protestants will probably dislike having their sons taught the history of the Reformation by a Roman Catholic as much as Roman Catholics will dislike having their sons taught the history of the Popes by a Protestant. As regards philosophy, the difficulty is more fundamental, and is likely to last longer.

The *Tablet* admits that the bill is a very comprehensive measure, and some of its provisions must at once command approval. By the establishment of a ready means by which Catholic students can obtain a University degree, a large instalment of justice is at once effected, while the retrospective recognition of the University character of the Catholic University curriculum may fairly be called generous in the leader of a Protestant and Liberal party. According to the bill, not only the future and present students of the Catholic University can obtain degrees, but in addition all the past students will be allowed to count past attendance, and if they have completed the proper number of terms, can at once submit themselves to a degree examination. There is also a very considerable number of valuable endowments thrown open to competition, which, if obtained by Catholics, can be freely enjoyed coincidentally with the continued prosecution of studies at the Catholic University. In the second place, it is to be observed that Trinity College is to be introduced to the full possession of that "unsectarian and secular" education which has been the recent object of its professions. Its "theological faculty" is to share the fate of the "Irish Church," as regards disestablishment at least. The intending members of the Protestant Church in Ireland must henceforth conduct their studies somewhere else than in Trinity College, Dublin. In fact, Trinity College becomes a third Queen's College, Galway, doomed to a long-deserved extinction.

The Dublin correspondent of the *Times* says that



in Ireland there is a very general impression that, with some modifications, the bill will pass. The journals representing different political and social classes have articles commenting upon its principle and details as they affect their distinctive views, and carry out the policy of a moderate compromise, which appears to be the object aimed at in the scheme. The *Freeman* gives an elaborate analysis of its provisions, and has space for only a few comments, which are rather unfavourable. It contrasts the position of "a purely secular University endowed with 50,000*l.* a-year, a purely secular College endowed with 50,000*l.* a-year, two more 'Godless Colleges' endowed with 10,000*l.* a-year each, with Magee College, dependent on its present resources, and the College which is called the Roman Catholic University, dependent for every farthing of its revenues on the voluntary contributions of the people of Ireland," and comparing the plan with Mr. Gladstone's declaration against the imposition of civil disabilities on account of religious convictions, and his character as a champion of religious equality, says, "Our knowledge of metaphysics is not sufficiently profound to reconcile his scheme with his theory." The *Evening Post* thinks it is intended to put the Catholic University on the same footing as other Colleges as regards State aid, and commends the tone of Mr. Gladstone's speech, but advises the Irish members to watch the bill. On the Conservative side the bill is strongly condemned. The *Daily Express* says:—

The bill is nothing more nor less than an expedient for giving to the Ultramontane party a paramount influence over University education in a form which it is hoped will not violently offend the just susceptibilities of the English people. . . . The new University of Dublin will be a University only in name, for what sort of liberal education is it which excludes a knowledge of current events and of that department of science to which the greatest intellects of all ages and countries have been applied?

It argues that the process of elimination cannot end until the subject indicated in the scheme for "the objections of these bishops to surgery and political economy and many other arts and sciences, as taught by Protestants, are quite as well or as ill founded as their objections to the two. Mr. Gladstone is willing to sacrifice to their prejudices, and if the University professors were to instruct only in those liberal studies which, in the opinion of Cardinal Cullen, may be safely taught by Protestants to mixed classes of students, they would be soon sinecurists." The proposal to make the new University a teaching body is, it says, "a mere expedient for evading what the Government must have felt to be the irresistible arguments against the formation of an examining board, and from the very outset it would be a failure. No student of the University would be bound to attend the lectures of the University professors. The Roman Catholics would not be more favourable to mixed education in a University class-room than in one belonging to Trinity College or the Queen's Colleges."

It objects to the constitution of the governing body, and says there is no safeguard against the whole University system being moulded to suit the purposes of Cardinal Cullen and the Ultramontanes. The *Mail* criticises the bill in a similar spirit, and agrees in thinking that the plan for limiting the course of education will never work well, even if it were on other grounds acceptable. The *Irish Times* regards the bill as an illustration of the character attributed to Mr. Gladstone of being "a man capable of an extraordinary amount of self-deception." It anticipates that the bill will not satisfy the Roman Catholic clergy, and also finds fault with the plan of professorships without compulsory attendance on the lectures. It remarks that "they suggest the idea of artificial fruit tied on a barren tree." The *Northern Whig*, the organ of the Presbyterians of Ulster, applauds the moderation and ingenuity of the scheme. It does not apprehend concurrent endowment as likely to result, but observes that "the measure is, to a certain extent, experimental, but it shocks no prejudices; it does no person any wrong; it seeks to effect much good. Whatever may be its fate, it is an honest and careful attempt to settle a most difficult question. As such it deserves to be candidly and dispassionately judged."

#### THE DISESTABLISHMENT MOVEMENT.

##### EXCITED DISCUSSION AT PRESTON.

On Tuesday week a discussion took place between the Rev. J. H. Gordon and the Rev. E. Lee, B.D., at Preston. The mayor occupied the chair, and there was great excitement. The Exchange, we are informed, was crowded to suffocation. The subject appointed for the first evening was "Church Property." Prior to the opening of the proceedings, the Chairman expressed his hope that there would be no noisy demonstrations. Mr. Lee then proceeded to open the discussion, going over the origin of Church property in England, falling back, however, to a great extent on Mr. Palmer's discredited book. Mr. Gordon followed, and complimented Mr. Lee on keeping to the subject in hand. He answered Mr. Lee point by point, and sat down with cheers. Mr. Lee again followed, repeating something of what he had before said, and Mr. Gordon once more responded. Again Mr. Lee rose and replied, and again Mr. Gordon answered him. As Mr. Gordon was approaching the close of his speech there was some interruption, but, after a cordial vote of thanks to the chairman, the meeting separated in tolerable order.

##### LOWER-PLACE, ROCHDALE.

On Wednesday evening week a meeting in favour of the separation of religion from State control was held in the Upper Room of the Liberal Association, Lower-place, Mr. John Petrie, jun., presiding. There was a large attendance. After a short speech from the chairman referring mainly to the significance of the *Nonconformist* statistics, the Rev. J. C. Hirst moved, and Mr. J. Duckworth seconded, a resolution in favour of Mr. Miall's motion, which was supported by Mr. R. Hardie. In reference to the late distraints at Rochdale, the speaker remarked that the Bishop of Manchester called that a delusive idea which made their chairman and others resist a tax imposed for the teaching of religion, but he regarded it as something worse even than the church-rates. (Applause.) The opposition to it in Rochdale would be the means of arousing the feelings of the nation, he believed, and would result in an amendment of the Education Act. The resolution was carried, and the usual vote of thanks accorded.

##### STOKE-ON-TRENT.

The Rev. Dr. Enoch Mellor, M.A., repeated his lecture in reply to Canon Ryle at the Mechanics' Hall, Hanley, the chair being occupied by Mr. Alderman Pidduck, who opened the meeting with a vigorous and comprehensive speech. Dr. Mellor's lecture was attentively listened to, and elicited much applause, after which the Mayor of Hanley moved a resolution in favour of Mr. Miall's motion, not, however, as he said as mayor, but as a Christian citizen and an earnest Nonconformist. (Hear, hear.) The resolution was carried with some half-a-dozen dissentients. Dr. Mellor in responding to a vote of thanks said that there were some special reasons why he advocated disestablishment. There was a development of superstition which, unless they were very careful, would bring back upon them the days which it was hoped they had been emancipated from for ever. (Hear, hear.) He meant the spirit of Romanism, actual or semi-developed, or both, which they witnessed. And he would now say that the peril of this country in this direction was a peril which was brought by the Church of England. (Great cheering and some dissentient cries, with uproar.) The Bishop of Bath and Wells had lately said that during the last thirty years the limits between the Established Church of England and the Church of Rome were being rapidly effaced. Those were the words of a Church of England bishop. The *Daily News* recently stated that in the Church of England there were 14,000 clergymen of a "certain type," and 16,000 of another type. (Laughter.) The high Ritualist party stated that they numbered a considerable majority. It was grieving to think that what had been claimed as the bulwark of Protestantism had now become the feeding ground for Romanism. (Loud cheering, uproar, and shouting near the door.) The Doctor urged that there was nothing to justify the maintenance of a State Church, a Church which should be Protestant, but which was leading the nation to the Church of Rome. (Loud cheers.) A vote of thanks to the Chairman brought the meeting to a close.

##### KENDAL.

On Monday the Rev. G. W. Conder lectured at Kendal, Mr. Edgar Robinson in the chair, who spoke principally of the advantages of disestablishment to the Church itself. Mr. Conder lectured with great success, but was often interrupted. The Town-hall was full on this occasion. On Tuesday Mr. Touchstone replied to Mr. Conder, and, although a large number of Dissenters was present, his reply was listened to in silence.

##### LONGWOOD.

The Mechanics' Hall, Longwood, was crowded on Thursday to hear a lecture from the Rev. W. Best, of Leeds, in reply to a lecture recently delivered by Mr. Sale. Mr. W. Shaw, J.P., of Dale House, occupied the chair. Mr. Best spoke with great point and effect, and set down with enthusiastic applause. One or two questions were asked, to which the lecturer replied, and on the motion of Dr. Stock a cordial vote of thanks was then given to him.

##### ISLE OF WIGHT.

The Rev. Joseph Fletcher, of Christchurch, has just delivered addresses in some of the principal towns of the island in support of Mr. Miall's motion. On the 6th inst., Mr. Fletcher spoke in the Assembly-rooms, Newport; on the 7th in the Independent Chapel, Shanklin; on the 11th at Ventnor; and on the 13th in the Foresters' Hall, West Cowes. No particulars of the meetings have come to hand; but the discussion of the question in these places by so able a speaker as Mr. Fletcher, cannot but be productive of great good.

##### MEETING AND CONFERENCE AT EDINBURGH.

Our readers are aware that a deputation from the Liberation Society is now visiting Scotland for the purpose of promoting generally the views of the society, and especially of testing the feeling of the people of Scotland in regard to disestablishment. With this view a series of meetings has been organised. On Wednesday a meeting and a conference were held in Edinburgh. The meeting took place in the Queen-street Music Hall. Baillie Marshall occupied the chair, and among those present were Revs. G. W. Conder, of London, G. C. Hutton, of Paisley, Dr. Peddie, Dr. Davidson, Dr. Croom, John Young, James Robertson, James Johnston, and P. Peterson; Councillor Millar; Mr. J. Knox Crawford, S.S.C.; Mr. J. Lidgate, S.S.C.; Mr.

James Young, Mr. J. Dick Peddie, ex-Councillor Bladworth, ex-Councillor Fullarton, Mr. Duncan M'Laren, jun., Mr. Wm. Thomas M'Ewan, Councillor Robertson, Mr. James Peddie, W.S., Mr. Hugh Rose, &c.

The CHAIRMAN, in his address, referred, first of all, to the Voluntary controversy of thirty years since, and to the annuity-tax question. He went on to point out the injustice of national establishments of religion, and spoke of the attacks which had been made on the defenders of the voluntary principle, saying at the close that disestablishment was only a question of time, and when it took place the cause of true religion would undoubtedly prosper.

The Rev. G. W. CONDER addressed the meeting as the deputation from England. He said that he had come to ask help and moral sympathy from Scotland. He enlarged on the basis of action of the Liberation Society. He said he had been told there was an apathy in Scotland upon this question, especially, he was sorry to say, amongst those bodies which in England really were the main workers. He knew very well to what that apathy was due. The fact was, the question of establishment did not touch the people of Scotland so sorely as the people of England. They had got, as the chairman had said, rid of one raw—the annual raw which kept them alive as long as it existed, the annuity-tax; but they had not much in the shape of a grievance to keep them alive to the importance of the matter. What he had to do was to ask them to be good enough to take some of the burden of their English brethren upon their shoulders, and see if they could chafe a little bit under it so as to induce them to rise and utter their opinion in the way of petitioning and holding public meetings in favour of this movement. The efforts of our religious ancestors confined themselves for a few years to the not unsuccessful attempt to wipe out of the statute-book those statutes that were obnoxious to religion and freedom of conscience. The speaker then proceeded to trace the progress of those who struggled on behalf of religious liberty, detailing the efforts made by Mr. Miall, by holding meetings and agitating on the subject at a time when this movement was unpopular and obscure, and was met with avowed hostility and scorn by those for whose benefit it was intended. Mr. Conder went on to describe the present aspects of the disestablishment controversy, and the condition of the State-Church in England, pointing out its failure to carry out any purpose for which it was established, and sat down amidst loud cheers.

The Rev. G. C. HUTTON, of Paisley, the other member of the deputation, addressed himself to the Scottish aspect of the disestablishment question:—

He said he felt it to be a privilege to do anything to increase the interest in Mr. Miall's motion. He often found himself asking the question, Where are we in this disestablishment question? It was possible that questions might go to sleep and grow, but it was not right that they should sleep too long. The question of voluntarism had lately been regarded as asleep in Scotland during a portion of the last generation. At the disruption many of the Voluntaries folded their hands and thought that the work was done, but within the past few years there had been an awakening both in England and in Scotland, and the churches were beginning to feel that they must do something in the interests of religion in regard to this great question. The United Presbyterian Church had buckled on its armour again and had unfurled the old flag that thirty years ago braved the battle and the breeze; and the Free Church was at this moment beating to arms. (Hisses and great applause.) The overture brought forward, in what he might almost call the national Presbytery of Glasgow, was a sign that the Free Church, from its own point of view, was beginning to understand that disestablishment must also be a solution of its difficulties. (Applause.) A stealthy system of legislation was being proceeded with on behalf of the Church of Scotland, of which a great many were ignorant, for the Acts had been passed not only while the Voluntaries slept, but while the members of Parliament slept also. They had the Church of Scotland at this moment living upon the bankruptcy of the Scottish towns, and demanding its pound of flesh in all their burghs; they had also the Church to which Mr. Conder had more particularly called attention, and the question came to be what was to be done? For he had an idea that they were to make the millennium and not wait for it; and if they wanted disestablishment that they must not only hope and pray, but also labour for it. (Applause.) He advocated the educating the public mind by the instrumentality of lectures, and addresses, and publications. For so long as the opposite side maintained error they must oppose that with truth. They had a friend going up and down the country crying out that the interests of religion were being sacrificed through this Voluntarism and that the headship of Christ was in peril. When these outcries were raised, let them grapple with the question boldly, and say that the interests of religion were not imperilled by Voluntarism but by the opposite principle.

Next Mr. Hutton referred to the recent appointment, by the Government, of Dr. Wallace to the Church History chair in Edinburgh, and contended that there should be no theological chairs, either appointed by the Government or in their national universities. Mr. Hutton concluded by entreating them to watch, use, and educate political action, and if possible get a suspensory bill if they could not get disestablishment at once, so that they should have no more legislation of the kind referred to. He cautioned them against allowing any measure relating to patronage to pass, and predicted that ere long the Government would be obliged to take up and deal with the disestablishment question. (Applause.)



The Rev. Dr. PEDDIE then moved the first resolution:—

That, in the opinion of this meeting, the time has arrived when, in the interest of justice and religion, State establishments and endowments for teaching religion ought to cease and determine in England and Scotland, like as by recent legislation they had come to an end in Ireland.

(Applause.) In supporting the resolution he said that if the Church of Scotland stood by itself it would not be so formidable an affair. It had been deserted by the aristocracy and the wealthier classes; there were no rich livings for the second sons of noble families; there were no great prizes for ecclesiastical ambition in the Church of Scotland, and it would be considered by the governing classes, he apprehended, as a mere bagatelle, and would be let down without much concern tomorrow, were it not that it is part and parcel of the State-Church system, and that its fate is bound up in the fate of the State Church of England. Dr. Peddie proceeded to refer to some points in the disestablishment controversy, and especially to the capability of voluntarism for dealing with the agricultural districts and with small populations, and, referring to the recent movement in the Free Church, said he hailed it as a great accession to the cause of disestablishment. The motion was seconded by Mr. JAMES YOUNG, and carried unanimously.

The Rev. JAMES ROBERTSON moved:—

That this meeting cordially approves of Mr. Miall's motion, which sets forth that the establishment by law of the Churches of England and Scotland involves the violation of religious equality, deprives Churches of the right of self-government, imposes on Parliament duties which it is not qualified to discharge to the religious and political interests of the country, and, therefore, ought no longer to be maintained. That a petition be sent to Parliament in support thereof; that the chairman be authorised to sign the same in the name of the meeting, and to transmit it to Mr. McLaren, M.P., for presentation to the House of Commons, and that Mr. Miller, M.P., be requested to support it.

(Applause.) The rev. gentleman spoke ably in support of the motion.

Ex-Councillor BLADWORTH seconded, and this resolution was also carried without a dissentient. A vote of thanks to the chairman terminated the proceedings.

The conference, the proceedings of which are not published, was, we are informed, a good one. About fifty gentlemen were present, including several U.P. and Congregational ministers. The impression was that Scotland was not doing enough, and it was decided to establish a large representative committee, one of the immediate objects of which would be to procure petitions in support of Mr. Miall's motion.

#### MEETING AT GLASGOW.

On Thursday of last week a meeting was held at the Trades Hall, Glasgow, to "consider Mr. Miall's motion on disestablishment in the House of Commons." There were on the platform Mr. James Stewart, Langside, who was called to preside; the Rev. George Conder, of London; the Rev. Messrs. Oliver, James Rennie, John Guthrie, David McCrae, Borland, and Hutton, Paisley. The attendance was large. The proceedings having been opened with prayer by the Rev. Mr. Guthrie,

Mr. STEWART spoke, saying that he hoped that the people of Scotland who held by the principles of disestablishment would co-operate in promoting the movement which was going on in England. The principle of Mr. Miall's motion was that of religious equality—a principle which, he hoped, the Dissenters of Scotland would earnestly contend for, as he believed their friends in England thought that if the Scotch Dissenters were not indifferent to the present movement in England for disestablishment, they were at least very inert in the matter. He should be delighted should the present meeting be one of a series which would end in the attainment of their object—the disestablishment and disendowment both of the Church of England and the Church of Scotland. (Applause and hisses.) The Established Church of Scotland was not the Church of the majority, but of a large minority—(Applause and hisses)—and had therefore no claim to being called the Church of the nation. (Hear, hear.)

Mr. CONDER then addressed the meeting on the Establishment question, in a speech that was received with great applause, and was followed by Mr. HUTTON, who moved this resolution:—

That the Church Establishments of England and Scotland, besides being wrong in principle, oppressive in operation, and obstructive to the true religion they profess to subserve, have now ceased to be national even to the extent of embracing a majority in either kingdom, and therefore ought to be abolished.

The resolution was seconded by the Rev. J. GUTHRIE, and carried.

The Rev. Mr. RENNIE next moved a resolution and petition in favour of Mr. Miall's motion. He said the Church (United Presbyterian) to which he belonged was as sound at heart on this question as it was twenty-five or thirty years ago. They moved in this matter upon principle, and not policy—(Hear, hear)—and he should like if they had to buckle on their armour, that less of the acerbity and strong language, which, unhappily, was often used in the old voluntary controversy, would characterise the present battle in which they were about to engage. (Applause, and "Hear, hear.") He (Mr. Rennie) concluded by paying a tribute to the moral heroism of Mr. Miall in submitting his motion in the House of Commons. (Applause.)

The Rev. Mr. BORLAND seconded the motion, which was also carried.

A vote of thanks to Mr. Conder and Mr. Hutton, the deputation from the Liberation Society, and a similar compliment to the chairman, concluded the proceedings.

#### GREENOCK.

On Feb. 11, Mr. Conder attended a meeting which was held at the Baptist Chapel, West Burn-street, Greenock. The chair was occupied by ex-Provost Morton, and he was supported on the platform by Mr. Conder, Rev. Dr. Gunion, Rev. J. M. Jarvie, R. S. Sinclair, Rev. E. Maclean, and Messrs. Hutchinson and M'Ilvain. The Chairman in his opening speech, spoke with decision on the question. He reviewed it with great ability from many points, and told the meeting that they were there to strengthen Mr. Miall's hands, and those of Mr. Conder the well-known and honoured deputy from the parent society. Mr. Conder then addressed the meeting, and was followed by the Rev. Dr. Gunion, who proposed a resolution and petition in favour of Mr. Miall's motion. Dr. Gunion spoke with remarkable breadth and earnestness on the whole question, saying at the close that they would use their influence at the next general election to return "one other man who would stand by Mr. Miall in support of the scheme to which he has continued, and is still continuing to devote his life." The resolution was seconded by the Rev. J. M. Jarvie, who addressed himself mainly to the doctrinal aspects of the question as illustrated by the Ritualistic party in England. The motion was then carried, four holding up their hands against it.

Mr. M'Ilvain, then eloquently addressed the meeting, and ended by proposing the following motion:—

That a petition to Parliament, founded upon the foregoing resolution, be signed by the chairman on behalf of this meeting, and presented to the House of Commons, and that a copy of these resolutions be forwarded along with the petition to the member for this burgh, James J. Grieve, Esq., M.P.

Mr. Hutcheson, in a very excellent speech, seconded the motion, which was agreed to. A vote of thanks to the chairman and Mr. Conder were awarded at the close, and the meeting terminated by the pronouncing of the benediction.

[A painful occurrence took place at the above meeting. Dr. Gunion, soon after speaking, was seized with apoplexy, and was obliged to leave. He died at two o'clock in the morning. Dr. Gunion was minister of St. Andrew's United Presbyterian Church, and had always taken a deep interest in the Disestablishment movement.]

#### DUMFRIES.

On Thursday, February 6th, the Rev. J. H. Gordon attended a meeting at Dumfries. Mr. J. Clarke presided, and on the platform were the Revs. D. L. Scott, Gould, Torrance, and Bowman (United Presbyterian), and J. Park (Congregational), Mr. Alex. Reid (of Newton-Reid), and Mr. J. Wright, merchant. W. Clarke having introduced the lecturer, Mr. Gordon addressed the meeting in a speech travelling over a wide ground of argument and illustration. Subsequently Mr. Reid, the Rev. D. L. Scott, and the Rev. Mr. Park spoke earnestly in support of disestablishment.

#### THE NONCONFORMIST MEETING AT FINSBURY CHAPEL.

The length given to our report of the conference at the Cannon-street Hotel, on the 11th inst., in our last number, precluded us from reporting the public meeting held the same evening in Finsbury Chapel, Mr. A. ILLINGWORTH, M.P., presiding.

The CHAIRMAN, in the course of his opening speech, remarked that the differences which divided the Nonconformists were imperceptible in comparison with the fundamental differences prevailing within the Establishment itself. (Hear, hear.) The principle of concurrent endowment was not likely to have any sanction in future legislation; but they had at the same time within the Church three or four parties who oppose each other in deadly conflict; and the principle of concurrent endowment was really in full operation, for national authority and wealth were being used without stint for the teaching of the contradictory doctrines of those parties. It, therefore, became them to be up and doing, in order that this insult to their common sense and injury to Christianity might not longer prevail. (Applause.) Perhaps, the most disturbing element at the present time was the Education question. They could not say what the Ministry might do towards regaining the confidence of the Liberal party, but could only hope that the false steps taken might be retraced, and that they might be able to work harmoniously with that party at the general election. If no relief was given, he himself could feel no enthusiasm for that party as a whole. (Applause.) How would the Government settle the question of the 25th clause? The first principle involved in that clause was that public money went where public control could not follow, and to this they had a very great objection; but there was also involved the vicious principle of concurrent endowment. Were the consciences of the ratepayers to be paid no respect to in order that a few indigent poor might have what is called a choice of schools? They were asked, by the existence of this clause, to assent to the principle that the State is authorised and qualified to give religious instruction. He hoped they would repudiate the clause, and refuse to sanction its continuance in the Education Act. (Hear, hear.) He was glad to believe that there was now no apprehension that the Government would be so foolish as to change the authority under which this selfsame principle should receive sanction from the school board to the board of guardians; the characters of the statesmen who attempted this

would be stamped as blind and perverse. They were threatened with an immense amount of ecclesiastical legislation this session, every one of the measures arising out of this peculiar relationship of Church and State. He hoped they would show the Church that no internal reforms could be granted until this great external change came about. (Hear, hear.) Until this was done, the Church must continue to be, in an increasing sense, the Church of the minority. Last of all, there was the question of Mr. Miall's motion. (Applause.) He had no doubt it would receive more attention, both within and without the Church, than ever before, and that they would maintain their position when the division came. He would suggest the importance of all constituents expressing their views as strongly as possible to Liberal members, and urging that if the member counts upon the support of the Liberal party in future, he must at the least abstain from voting against Mr. Miall's motion. The Liberal leader would be guided as much by abstentions on the one hand as by positive votes on the other. He hoped the response given on this question by the country would strengthen the hands of Mr. Miall when he came to deal with it in the House of Commons. (Applause.)

Mr. T. CHATFIELD CLARKE moved the first resolution:—

That this meeting has learned with satisfaction that Her Majesty's Government intend to introduce a Bill to amend the Elementary Education Act of 1870; and while the objection to the Act urged by Nonconformists cannot be wholly removed so long as religious instruction is imparted by the authority of school boards, the meeting is of opinion that, for the efficient working of the Act, it is essential that the 25th clause should be repealed, and that schools under the control of school boards should exist in every part of the kingdom.

The speaker denied that the parent would suffer any real hardship by the repeal of the 25th clause. If a secular system were adopted, there would still be ample means, voluntarily provided, by which the parent could send his child to get such religious instruction as he desired. Could there be any injustice in saying to the parent, "Send your child to the board school for secular education during the allotted hours, but you are at liberty to send the child wherever you desire, at separate times, to receive religious instruction"? And that was what it must in the end come to. It had been argued in the London School Board that it was possible to have such a thing as unsectarian Bible instruction. The Bishop of Peterborough and others declared that it was not possible; and it was said that the only alternatives were to have secular instruction only during the State-allotted hours, or to go in for dogmatic instruction, conducted, as the Bishop of Winchester suggested, not by teaching the formularies and creeds, but by teaching everything that was contained in them. In every part of the metropolis denominationalists were trying to stop the action of the London School Board, and to bring accusations against it, such as were made the other day before Mr. Forster, who, he was glad to find, rightly estimated the nature of the charges. In addition to doing away with the 25th clause there must be school boards established throughout the country. (Hear, hear.) And every school board must have the power of compelling the attendance of the children. The work of education was not progressing as it should; it did not reach the rural parishes to an extent that was useful. No action was taken to compel the children to attend; and until that was done, no satisfactory result could be attained. In many parishes there was sufficient school accommodation for the population. In such cases ought they to insist on the erection of new schools? Such a course would be absurd, and would be unjust to the ratepayers. The proper course would be to say, "You, the denominationalists, have received large grants for your schools, and are still receiving them; we call upon you, therefore, to allot certain hours of the day to secular instruction, wholly separating it from any religious instruction you like to give." The division ought not to be a mere sham, but a reality. (Hear, hear.) It was not too much to ask that there should be in every locality a school to which every parent might send his child for instruction, without violating his conscience. (Cheers.)

The Rev. Dr. EDMOND, in seconding the resolution, said that he had recently received a pamphlet in the form of a letter addressed to Mr. Gladstone, by a member of Parliament of long experience and wide observation. Speaking of the state of things springing up all over the country in consequence of the working of the Education Act, the writer said, "We have had no such disruption of the quiet of domestic society for many years. Old friendships have been broken, a furious intolerance has developed itself in every direction, and the sectarianism awakened into new life by the Education Act is extending itself to municipal elections and the management of charities of all kinds." That was the evil crop coming out of the seed sown by the compromising Education Act. It was most appropriate that the educational question should come in connection with the question of Church Establishments. Unless they made a vigorous stand, even if they succeeded in getting rid of the Established Church, they would leave the roots of it remaining in a new religious establishment. He was grieved to think that his Scotch friends had forgotten the full application of the voluntary principle to the question of education, and that the possessed a quasi religious establishment in connection with their schools. He admitted frankly that it was reduced to a minimum in their case, but they were already beginning to reap the results. (Hear, hear.)

The Rev. J. G. ROGERS, in supporting the resolution, said that the question of the 25th Clause



and the question of disestablishment were so closely connected, that they were like the "two single gentlemen rolled into one." If they could get rid of the education difficulty, they would have done a great deal to get rid of the Establishment. That, therefore, was the battle-ground on which they had to fight. It was no matter of surprise that the Act had not given satisfaction. What had it done to extend education in the country? The professed object of the Act was not to prop up the Church of England, but that seemed to be its most manifest result. Its avowed object was to provide for the education of the country. What had it done to promote that object? How many new schools had been built? How many more children had been brought under education? If it had been a suitable bill, and solely directed to educational purposes, was it conceivable that it should not have done something towards extending education in two years and a half? It had done next to nothing. It had created a certain number of school boards, but what had they been doing? For the most part squabbling. Here and there they had been able to surmount all the clever devices of the bill for securing Church and Tory majorities, and where that was the case some work had been done. As for the London School Board, it had been hindered by the efforts of certain members who were determined that not a step should be taken which did not in some way contribute to denominational interests. (Hear, hear.) Whenever it was proposed to establish a school there were always persons to be found who would move heaven and earth to prove that there was no necessity for it. Again, these gentlemen said that there was such a strong attachment on the part of the poor to denominational schools, that unless they were allowed to send their children to them at the expense of the ratepayers, their consciences would be aggrieved; yet at the same time they maintained that if a board school was set up at a short distance from a denominational school, the former would be filled and the latter would be emptied, a most remarkable fact indeed, considering the deeply conscientious preferences of the poor for denominational schools. (Laughter.) He (Mr. Rogers) had said many hard things about Mr. Forster; and he was the more glad to recognise any sign of grace on his part. His reception of the deputation of London denominationalists last week was an indication that he was beginning at length to understand some of the difficulties of the situation. It was refreshing to know that he snubbed those gentlemen as he did. But on whom did the blame rest? Not on the denominationalists, for they were doing their own work: the blame was due to the Act which gave them the power, and upon those who passed the Act. It was lately stated at a public meeting by the secretary of the National School Union, that not more than 700*l.* had been spent in the last year, under the 25th Clause, on fees to denominational schools, and the meeting was asked to consider the wickedness of the Dissenters who were creating such a stir about a trifling sum like that. The fact, however, was not correctly stated. He had before him a return from the Manchester School Board, from which it appeared that during a year and three-quarters, the amount expended was 3,958*l.* 8*s.* 3*d.*; of which the Church took 2,280*l.* 0*s.* 5*d.*; the Roman Catholics, 1,171*l.* 12*s.* 7*d.*; the Wesleyans, 127*l.* 6*s.* 10*d.*; British Schools, and other schools, not included under the above, 379*l.* 10*s.* 5*d.* So that out of 3,928*l.* no less than 3,751*l.* went to the schools of two denominations. In some cases schools were entirely supported by the fees and the Government grant, so that there was no demand for voluntary contributions. He knew that the fact was often denied; but he had cases before him in which not only had schools been absolutely supported by the fees and grants, but a surplus had remained which had been appropriated to Church support or Church extension. If the clergy had been fighting to get the Bible in their schools they could have had it; but they were not fighting for the Bible—they were fighting for the Church, and the priest, and the Catechism. (Applause.) If they had said, "We want no denominational or personal gain: we simply want the people to be guaranteed religious instruction; give us lessons from the Bible, and that is all;" what power would Nonconformist committees have had? The clergy would have had all the strength of the National Church on their side. But that was not what they wanted, and they were now beginning to show what their real object was. It was not the Nonconformists who had converted Mr. Morley, but the clergy themselves. Mr. Morley had hoped for an unsectarian combination; but what reception had his suggestion met with? The Bishop of Peterborough said it would only be adding another to the 176 different sects already existing. The Bishop of Manchester, who was prepared to accept it, had peculiar ideas about it; and he thought that the Church Catechism had not a taint of sectarianism. The great point to be decided was, not whether one system or another should be adopted in the national schools, but whether national schools should be established. He had read the pamphlet to which reference had been made. It was written by one who had been fifty years a Liberal, and he besought Mr. Gladstone to take the matter into his own hands. He said that the Education Bill was creating disaffection and dissension among Liberals in every borough in the country, and that it was spreading from town to town, and from village to village; that though he could command votes in the House, he could not carry a majority in the country unless this question were settled. In the interests of peace and in the interests of the Liberal

party, it must be settled on the basis of religious equality; and they would never rest until that object was accomplished. (Applause.)

The CHAIRMAN said he had received a proposal in the nature of an amendment, but he could hardly regard it in that light. It declared, for instance, "that no education is complete without religious instruction,"—a statement which was in no way opposed to the resolution. He would put it to the meeting whether an amendment of that kind should be put. ("No, no.")

The resolution was then put and carried, with only two dissentients.

The Rev. MARMADUKE MILLER moved the second resolution:—

That this meeting regards with the greatest satisfaction the motion in favour of disestablishing the Churches of England and Scotland, which Mr. Miall, M.P., will submit to the House of Commons during the present session; and that, with a view to supporting such motion, the following petition be signed by the Chairman on behalf of the meeting.

The petition was then read by the secretary. Mr. Miller said that the question of the union of Church and State was rapidly becoming the question of the age. Even if the Nonconformists were disposed to allow the subject to rest, the bitterly hostile sects within the Church itself would not, for all the great parties in the Church were dissatisfied with the present relation of the Church to the State. In the recent speeches of the Tory leaders at Stamford, the arguments were in proportion to the words used as Falstaff's halfpennyworth of bread was to his two gallons of sack. Lord Salisbury's only argument was that the recently published Nonconformist statistics were not to be trusted; he, however, was satisfied that the statistics might be accepted as reliable. (Applause.) Had they been Government returns Lord Salisbury would not have received them, for he rejected the 1851 returns, as being "afraid that the clergy of the Church of England did not send in their returns." His lordship, however, referred to the Registrar-General's returns of marriages as showing the relative number of Churchmen and Nonconformists, and said they showed that more than three-fourths of the persons married were married in the Church of England. But his lordship made no allowance for the fact that only of recent years could persons be married in their own places of worship, that many of the smaller chapels were not licensed for marriages, and that the chapels were often at a great distance, whereas there was always a parish church near. But those returns proved clearly that every year the number of Churchmen is decreasing, and the number of Nonconformists increasing. (Hear, hear.) Out of 100 persons married in England and Wales in 1844, 90.75 were married in the Established Church, 6.44 at non-established churches; and the rest at registrars' offices; in 1854, 84.58 at the Established Church, and 10.77 at the non-established churches; so that for twenty-four years—1844 to 1867—the Established Church marriages decreased twenty-six per cent., and the non-established Church marriages increased 150 per cent. (Applause.) Then the great point in Mr. Hardy's speech was the adaptation of the Church of England to meet the religious wants of the poor. They often met with this argument: the Church, if disestablished, might meet the wants of the upper and middle classes, and of the dwellers in great towns, but what was to become of the agricultural poor? His reply would be, what has become of them? Was not their state the greatest national disgrace? (Hear, hear.) From his experience he could say that the country village was the very last place to go to, to see the Church's success. Mr. Hardy said the endowments were necessary, as the people who wanted religion the most were the last to ask for it; but the question really was, not what the irreligious want, but what would the religious be prompted and have the power to give. Mr. Hardy continued that the Nonconformists could not meet the wants of the poor. This was utterly untrue. Without dwelling on the many mission stations of Nonconformist or Congregational churches, he would only ask Mr. Hardy to consider the fact of Methodism. (Hear, hear.) If one Church could claim to be the Church of the poor more than another, it was the Methodist Church, fully eighty per cent. of its congregations belonging to the working classes. In 1801, the Methodists had 825 chapels in England and Wales; in 1873, they have 17,000 chapels, with 3,600,000 sittings and 1,200,000 Sunday-schoolers, taught by 200,000 unpaid teachers. The sermons preached in these chapels next Sunday, would be in closer agreement with the Thirty-nine Articles than the sermons preached in half the churches of the country—(Hear, hear.)—and in point of real ability, he would match men like Joseph Arch against half the curates preaching. In Ireland, Scotland, and Wales the supply of the religious wants of the poor by the voluntary system was equally patent. The State-Established Church was the Church of the Monarchy, of the aristocracy, and of the upper section of the middle classes; and though rich in historical traditions and worldly means, yet it was full of terror lest, if the aid of the State be withdrawn, it should not be able to take its full share of work in ministering to the religious wants of the poor! When the Church of England begins its course as a free Church it will have thousands of the finest ecclesiastical buildings of the country free of debt, and several millions of money to start with; and its ministers declare they have powers which Nonconformist ministers cannot lay claim to, many affirming they can even work miracles—(laughter)—and yet, with all these appliances, it is terror-stricken at the thought of disesta-

blishment. Shame on such fears and such cowards! (Applause.)

The Rev. A. HANNAY, in seconding the resolution, deprecated the current idea that the conflict taking place on the disestablishment question would be a protracted one. As to the orators of the Church Defence Association, he thought that the programme put forth by them was something like the Spanish feast in which there was very little meat and a great deal of tablecloth. (Laughter.) The great fault of the champions of Church defence was that they did not understand those against whom they felt themselves called upon to combine. (Applause.) In the deepest convictions of Nonconformists the Church was a Divine thing, which politicians had been pleased to endow and to control mainly for political ends; and when they sought to withdraw the endowment and abandon the control, it was that they might set her free to do her own work in her own way. Surely it was not too much to ask the great body of wise and good men comprehended within the pale of the National Church, to look at the matter quietly and kindly. In their view, the Church of England was a great confederacy of enlightened men, who try to walk by the faith of the Son of God, and could best do its work by being left to itself. Let the Church take that as an hypothesis, and consider whether it did not fully account for all the phenomena of their actions, without the necessity of attributing to them any base motives. (Hear, hear.) If they accepted the National Church without opposition, they sanctioned it, and all that is involved in it was attributed to them. And the present position of the Church of England gave an intensity to the moral obligation which lay upon them. The Church was established to teach Protestant truth. Now, it had been formerly said that the Church had a Calvinistic creed, an Arminian clergy, and a Popish ritual; but since then it had gone into utter chaos, and the highest judicial authority conserved that chaos in order to keep the seething heterogeneity together. (Hear, hear.) This greatly shocked both conscience and common-sense. It had been judicially decided that he in the Church who preaches justification by faith does not preach the doctrine of the Church of England, but that nothing he preaches exposes him to penalty, and, therefore, he may continue in the Church. A similar decision had been given on the question of the Mass, and no doubt would be given on the question of the Resurrection of Christ, if it were tried. There was no cardinal question of theology on which the Church, at this moment, did not say both "yea" and "nay"; and this enhanced the obligation under which he felt himself to do his utmost towards its disestablishment. (Applause.)

The resolution was then put and carried.

The Rev. W. BRADEN, in proposing a vote of thanks to the chairman, alluded to Mr. Illingworth's work in Yorkshire, and said that Mr. Miall's position in Bradford was largely due to his exertions.

The proposition was seconded by Mr. Ellington, and passed.

The proceedings then terminated.

#### CHURCH AND STATE ON THE CONTINENT.

On the 11th inst., the Swiss Federal Council adopted a letter addressed to the Papal *Chargé d'affaires* stating that the Federal Council denies the right of the Vatican to dismember a Swiss bishopric legally instituted without the previous assent of the governing powers. The letter adds that if the Holy See should persist in disregarding the Brief of 1819 on the constitution of the diocese of Lausanne and Geneva, the Federal Council, using its constitutional powers, would take the necessary steps to prevent any encroachment upon its rights. The terms of the letter were most energetic. In communicating this letter to the Council of State of Geneva, the Federal Council begged the Council of State to convey it to the knowledge of Monsignor Mermillod, in order that he might make known with the least possible delay (naming Saturday at the latest) whom he intended to obey.

Monsignor Mermillod sent a reply to the State Council of Geneva, dated Saturday, noon. He explained the nature of the Apostolic Vicariat, and says that the Holy See has appointed him to that office because the Catholics had no longer a spiritual head, and because the form was one always used by the Holy See whenever there was a conflict of jurisdiction, and it is desired to pave the way to an agreement. Monsignor Mermillod further declared that the Apostolic Vicariat was in no way identical with the erection of a diocesan see. Secondly, the measure was temporary and provisional. Thirdly, it attempted nothing against the rights of the State. Fourthly, that far from closing the pending negotiations between Church and State in Switzerland, it left the door open to every attempt at a treatment of the matters in dispute. He concluded by saying that he could not cease to discharge his functions towards the Catholics who accepted him freely as Vicar Apostolic. He asked neither favour nor privilege, neither official character nor a share of the State revenue. All the clergy of the canton waited on Monsignor Mermillod on Saturday morning to assure him of their obedience and sympathy.

On Monday morning, by order of the Federal Council at Berne, Monsignor Mermillod was arrested by the chief of police at Geneva. The bishop assembled the priests in his house, where the arrest took place, and dictated a protest. The police accorded Monsignor Mermillod only a few minutes'



preparation, during which he was not allowed out of sight. Being conducted to the door, where a one-horse cab was in waiting, the bishop wished to walk, but finally consented to enter the vehicle, to avoid all chance of disturbance. When asked where he wished to be taken, he replied that he had no order to give. The Commissary of Police then directed the vehicle towards Ferney, four and a half miles from Geneva, nearly a mile beyond the French frontier and the scene of Voltaire's exile. Upon reaching the frontier, Monsignor Mermillod left his cab and walked to Ferney, accompanied by four priests, who had followed in another vehicle. They entered the church of Ferney, where the curé of the parish came to offer hospitality, which was accepted. A crowded special service was held in the church in the evening. The bishop preached a short sermon.

The military authorities at Cologne have recently declined to meet the urgent application made to them by the Old Catholics for the present use of the garrison church there. This apparent concession to Ultramontane feeling excites naturally some sharp comment in the Liberal press. Government are doing, it is said, just what they suspended Bishop Namzanowski for.

The *Perseveranza* of Milan says that the Archbishop of Turin is now endeavouring at Rome to make the Pope and Cardinal Antonelli understand that the position of the newly-named Italian bishops is untenable, if they are not allowed to demand the exequatur of the Italian Government. The Pope and Cardinal Antonelli are inclined to grant permission, but encounter the strenuous opposition of Cardinal Panbianco and the Jesuits.

Archdeacon Denison has caused it to be announced that he formally withdraws "from further participation in the proceedings of Convocation."

A COUNTY M.P. ON DISESTABLISHMENT.—Mr. H. F. Beaumont, the Liberal member for the southern division of the West Riding, in concluding an address to his constituents for the Saddleworth district at Upperwall a few days ago, said:—"Depend upon it when the time comes that disestablishment is required—for it will come I have no doubt, and come at the hands of the Church of England herself more than from the hands of the Nonconformists—I shall be in my place to vote for the disestablishment of the Church to which I belong. (Cheers.) But remember it will only be when the country demands it, and when it is made a *sine qua non* for our own benefit, and for the benefit of the State." (Loud cheers.)

THE PROPOSED "STATE RELIGION" IN JAPAN.—Concerning the new scheme of State religion, the Missionary Bishop from the United States writes:—"There are various explanations given by the Japanese of the objects of the Government in starting this new religion. Some think they are preparing the minds of the priests and people for the toleration of Christianity, which they see must inevitably come. It is also said that the Government has ordered some of the priests to study Christianity with the view of making them teachers of the Christian religion, which it is proposed to make the State religion. Three young priests from the principal Buddhist temple in Kyoto have been sent to America for education. But it is sincerely to be hoped that the Government will not attempt to manufacture preachers of Christianity out of such material. For a worse thing could hardly happen to the cause of Christ and the purity of His faith than to make the corrupt Buddhist priests the teachers."

EPISCOPAL MEETINGS.—There have been several meetings of the bench of bishops during the past week, at one of which a resolution was passed against the traffic in livings. According to the *John Bull* there has also been a meeting between the bishops and the executive committee of the Church Defence Institution. Our contemporary says:—"The result of the conference is likely to give a great impetus to Church defence, the primates expressing their opinion that the time had come for active measures, and their willingness to inform the clergy of the desirability of bringing the subject before the people." At the Episcopal meeting on Saturday the question of the Madagascar bishopric came up. After a long discussion, it was resolved to make one more appeal to Earl Granville to grant the Royal licence for a new bishop; but a general feeling was manifested that, should such final application be ineffectual, steps must at once be taken for the consecration of a bishop, either in Ireland, Scotland, or the Cape.

THE POSITION OF THE CHURCH IN ENGLAND.—The *Athenaeum* closes a review of the "Essays on Ecclesiastical Reform" with the following remarks:—"It is worthy of note, as a sign of the times, how this question of disestablishment is mooted by all parties in their discussions as to the needs of the Church of England. Low Churchmen have their fears for the future, unless 'sacerdotalism' be banished. Broad Churchmen insist that concessions must be made in accordance with the tone and spirit of modern society, if the present connection between Church and State is to continue, and the present manifesto declares for a more decided recognition of the Church as a spiritual power, as a necessary condition of the permanence of existing relations. We shall not attempt to decide upon the relative merits of these varying counsels; but, without venturing to predict the future, one thing seems clear, that if the present Establishment is to be maintained, there must be greater unity among the members of the Church of England as to the

reforms which are necessary, and as to the means of inaugurating them."

CHURCH DEFENCE MEETING AT PENZANCE.—The organising secretary of the Devonshire Church Institution, notwithstanding his defeat at Helston, persisted in holding a meeting at Penzance. So far from his visit being desired by the local friends of the Establishment, the clergy of Penzance more than once protested against holding the meeting, as they did not desire to rouse the antagonism of the Dissenters, who form a large majority of the inhabitants of Penzance. Some other motive, therefore, than the welfare of the Establishment must have caused the secretary's persistence in holding the meeting. On the appointed evening, Wednesday, Feb. 5, about fifty persons met in the Lecture Hall of the Public Buildings; not one of the clergy of the town or neighbourhood attended, and the secretary failed to find any one to act as chairman. Of the audience ten at the outside were Church people, the rest were Dissenters. The secretary delivered his lecture, which intellectually was beneath contempt. At its close one of the Town Council, apparently out of courtesy—for he was a Dissenter—proposed a vote of thanks to the lecturer, but no one seconded it, and the meeting separated. Use was made of the occasion by some local friends of the Liberation Society to distribute some of the society's tracts. This movement of the Church Institution has led to a strong desire on the part of the Dissenters of Penzance for a visit from a deputation or lecturer from the Liberation Society.

THE CLERGY AND THE ENDOWED SCHOOLS ACT.—A conference on the Endowed Schools Act of 1869 was held on Saturday at Willis's Rooms. Mr. Mowbray, M.P., who presided, said that when the conference was called, it was intended that the meeting should have been in the nature of a public demonstration; but since that time, by the voluntary action of the Government themselves, the very object which the demonstration was intended to promote had been accomplished without any action on the part of Churchmen. It was thought desirable, therefore, that the conference should be a private one of members of the Church desirous to see how they could best bring their case before the Committee appointed by the House of Commons. The reporters withdrew after the chairman's speech, but it is stated that resolutions were adopted condemning the action of the Endowed Schools Commissioners in treating school endowments which have ever been *bona fide* vested in the Church of England as if they were merely secular foundations without any religious character; in abolishing *ex officio* clerical trustees, and in introducing elected trustees without any guarantee being taken of their fitness for such office—and demanding that in any fresh legislation the attention of Parliament should be specially directed to the injustice now being committed under the existing Act. A committee was appointed for the purpose of taking such action as may appear desirable.

MR. DISRAELI AND THE BURIALS BILL.—How ready Mr. Disraeli is for the wordy warfare is shown by his singling out the Burials Bill as of sufficient importance for him to take the command-in-chief of the Opposition. When this claim of the Dissenters to enjoy again those rights of interment in the public graveyards which belonged to their forefathers, was proposed in the last Parliament by Sir Morton Peto, he was beaten by 221 to 93 votes. The subject was a new one then, but such progress has been made in the public estimation, that in the present Parliament it has been carried by 233 to 122 votes, and in many other divisions by majorities ranging from 52 to 71. Does Mr. Disraeli flatter himself that he can reverse this strongly pronounced opinion? or is it that he wants to encourage the Lords to persist in rejecting this bill as they did the Church-rates, the Jews', and the Dissenters' bills, year after year, till it was necessary for party convenience to let them pass? Looking to the past we should say Mr. Disraeli's movement is a good omen. What he has resisted hitherto he has not permanently defeated, but only postponed till party necessities have convinced him of the expediency of a total surrender. What is asked then in the Burials Bill is not to deprive the Church of anything, but to relieve the clergy of a disagreeable duty. It is to give back to the Nonconformists a right belonging to their forefathers, the claim to inherit which they never forfeited, but which has been clogged by an injurious condition derogatory to the principle of religious liberty. That Mr. Disraeli should feel the defence of this old wrong is an object so great and urgent as to call upon him to especially identify himself with it, is at least complimentary to the Nonconformists; and considering how common it is with him and his party to pass from stout defiance to weak surrender, the Nonconformists may reasonably think they are upon the eve of another success.—*Sheffield Independent*.

The Sunday-School Union have omitted the *Children's Prize* from the list of publications sold at their repository, owing to the January number teaching the doctrine of baptismal regeneration.

PUTTING IT FORCIBLY.—In a recent debate a member of the Californian Legislature exclaimed:—"The honourable gentleman from Calaveras County is undoubtedly a person of great abilities—a man of talent—a natural born genius; but there is one thing I defy him to do, and that is to bite the bottom out of a frying-pan without smutting his nose."

## Religious and Denominational News.

### TERCENTENARY COMMEMORATION AT WANDSWORTH.

A meeting was held on Wednesday, the 12th inst., at the Congregational Chapel, East-hill, Wandsworth, to commemorate the founding of one of the oldest Congregational churches in England (at the old chapel near the High-street, Wandsworth), and to inaugurate the movement for the enlargement of the present chapel (which was opened in 1862). Henry Wright, Esq., chairman of the London Congregational Chapel Building Society, occupied the chair. After singing a hymn and prayer offered by the Rev. Robert Ashton (the editor of the *Year Book*), the CHAIRMAN spoke briefly in praise of the noble men who founded the first church in days of persecution, and then adverted to the necessity of enlarging the present chapel—(1.) To meet the growing population of Wandsworth; (2.) To provide a building worthy of the future of Nonconformity in England. He mentioned how our friends in America enjoy a footing of perfect equality with all other religious denominations, and are looking forward to the time when the badge of inferiority shall no longer rest on their Congregational brethren in England. Mr. Wright concluded by narrating some affecting instances of liberality and successful religious work in the case of persons in very humble circumstances, and expressing his conviction that the large congregation assembling in the chapel every Sunday could easily carry out the extension resolved upon.

The Rev. D. BLOOMFIELD JAMES, the pastor of the church, then read a short statement of the foundation of the Nonconformist church in Wandsworth, Nov. 20, 1572, by John Field and other leading Puritans of the reign of Queen Elizabeth. He narrated how the building had subsequently become a place of worship for Huguenot refugees after the Revocation of the Edict of Nantes, and had been afterwards used as a warehouse, till rescued by the Rev. Rowland Hill's exertions, and those of the Village Itinerancy Society (now the Hackney Theological Seminary), in 1809. Mr. James mentioned the different ministers who had since preached there, referring particularly to the Rev. J. E. Richards, afterwards minister of Coverdale Chapel, Limehouse; the Rev. George Palmer Davies, B.A., now of Berlin; and the Rev. P. H. Davison, to whose indefatigable exertions the congregation owed their present place of worship. Mr. James concluded by stating the reasons for enlarging the present chapel. 1st. To meet the wants alike of rich and poor. 2nd. To honour the memory of the good and great men who, under the frown of Elizabeth and the persecution of her bishops, dared to open their Bibles and read and act on such words as these: "One is your Master, even Christ"; "Other foundation can no man lay than that is laid, which is Jesus Christ."

The Rev. J. GUINNESS ROGERS, of Clapham, spoke of the Puritans, whether Presbyterians or Independents, as the strength of England, just as the Huguenots had been in France, and noticed to what a sad condition France had been brought since she banished them. Mr. Rogers sketched the history of Nonconformity in England from St. Bartholomew's Day in 1662 down to the present time, and asked if, having received such a heritage from our forefathers, we should not justly merit the reproaches of our children if we did nothing to improve it? We have, he said, the *money* power; we have the *brain* power; it is the *soul* power alone which we want.

The Rev. G. S. INGRAM, of Richmond, spoke of the preaching wanted in the present day.

The Rev. ROBERT ASHTON recalled the words of "good Queen Bess"—"Good my lords," she said, "for the love you bear to Christ, put an end to these new-fangled fellows." How different would now be the words of Queen Victoria!

Mr. J. T. STANESBY (formerly Secretary to the committee for rebuilding Westminster Chapel) addressed himself to the question, "How is the work to be done?" which he answered in a very practical manner.

The Rev. J. M. SOULE, of Battersea, spoke briefly in reference to his success in lately rebuilding and enlarging his chapel there at a cost of 6,000*l.*, as an encouragement to the church at Wandsworth to do likewise.

After singing a hymn the meeting then separated.

Mr. William Tracy, of Spring Hill College, has accepted the unanimous invitation of the Congregational church at Cheadle Hulme, Cheshire, to become their pastor.

BANBURY.—A public meeting was held in the Congregational schoolrooms on Wednesday, 12th inst., to welcome the Rev. Thomas Bagley, the newly-elected minister. The schoolroom was tastefully decorated and crowded to excess, and the proceedings altogether were of the most enthusiastic character. Representatives from the churches of the town and neighbourhood joined with the church and congregation in giving Mr. Bagley a hearty welcome. During the meeting a letter was read from W. Mewburn, Esq., of Wykham Park, offering to give 100*l.* towards paying off the debt of 600*l.* remaining owing on the chapel buildings, if the remainder were raised within twelve months.

HULL.—On Monday night, Feb. 10, a tea-meeting was held in the Albion Schoolroom, Baker-street, followed by a public meeting, to take leave



of the Rev. R. A. Redford, M.A., LL.B., who has resigned the pastorate of Albion Church. Upwards of 400 persons partook of tea, and the meeting that followed was composed of persons of all shades of opinion and connected with almost every denomination in the town. After tea the chair was occupied by Mr. J. Oldham, C.E., one of the deacons of the church, who, in the course of his opening remarks, said that Mr. Redford had done a large amount of good in that town, and had at the same time maintained the character of a Christian gentleman. Many could date their conversion to his instrumentality, and since his coming there religion in that town had not gone back. Mr. Hudson proposed a resolution of regret, and was followed by the Rev. J. Sibree, Mr. W. Sissons, the Revs. G. T. Coster, W. M. Statham, and other ministers and gentlemen. Mr. E. Fraser, another of the deacons, on behalf of the church and congregation, presented Mr. Redford with an address referring to the usefulness of his career during the eighteen years he had been among them, and expressing great regret at his removal. This was accompanied by a purse of two hundred guineas and a silver salver. Mr. Redford, in feeling terms, acknowledged the presentation and the many expressions of their confidence and sympathy. At the close of the proceedings the friends and admirers of Mr. and Mrs. Redford crowded round them to shake hands with them and to wish them health, happiness, and prosperity in their new sphere of labour, the Streatham Hill Congregational Church.

**HITCHIN.**—Meetings were recently held to celebrate the removal of the debt on new Sunday-school rooms, built about three years ago, in connection with the Independent Church, Queen's-street, Hitchin. The entire cost, inclusive of furniture, has been 1,432*l*. Of this sum about 320*l*. remained to be paid as the last instalment. The Rev. W. Grigsby, of Whitefield Tabernacle, London, preached in the afternoon of the day of the above meetings. This service was followed by a public tea, and a very largely attended meeting in the evening. Before the close of the evening meeting, D. Lloyd, Esq., Treasurer of the Building Fund, whose kind exertions were specially acknowledged, stated that he was in receipt of the 320*l*., and he was enabled to declare the rooms free of debt. Thomas Scruton, Esq., of London, was in the chair, having presided also at the opening of the schoolrooms three years ago. Addresses were given by the Revs. Dr. Robertson, of Cambridge; D. Davies, B.A.; J. Aldis, J. H. Atkinson, Baptist; W. Grigsby; S. B. Driver, pastor of the church; and Messrs. Bartlett and A. Ransom, Society of Friends.

**DEATH OF THE REV. DR. HAYCROFT.**—We regret to have to record the death of the Rev. Dr. Haycroft, of Leicester, which took place at his residence, London-road, on the afternoon of Sunday last, between four and five o'clock. The reverend gentleman, who had fulfilled various engagements during the week, apparently in his usual health, was seized with a sudden attack of congestion of the liver on the evening of Friday, the 17th inst., and next day Drs. Shaw, Benfield, and Emerson were in attendance. On the following Sunday the pulpit of Victoria-road Chapel was occupied by the Rev. J. L. Whiteley, Leicester, though in the evening the Rev. Dr. Haycroft was announced to deliver the third of a series of Sunday-evening lectures on the "Immortality of the Soul." The daily bulletins of the past week were by no means reassuring; but on Friday the hopes of the church and congregation, as well as many other inquiring friends, were raised by a report that the Rev. Doctor was slightly better. However, on Saturday morning a relapse followed, and on Sunday evening the reverend gentleman breathed his last. The Rev. Dr. Haycroft, who had previously officiated as pastor to a most influential church at Broadmead Chapel, Bristol, arrived in Leicester about seven years ago, on the erection of Victoria-road Chapel, at a cost of about 7,000*l*., and soon secured for himself a most eminent position among the ministers of the town. He was at an early period elected a member of Leicester School Board, and has also during the current year discharged with distinguished ability the duties of President of the Leicester Library and Philosophical Society. As the able champion of Nonconformity and Liberalism, and as one of the most talented of the representatives of the Baptist denomination, the loss will be widely felt; while as the pastor of a most influential congregation, he will not be readily replaced. He leaves a widow and one daughter to mourn his loss.

## Correspondence.

### DISENDOWMENT ALL ROUND.

To the Editor of the Nonconformist.

SIR,—Your new contemporary the *Broad Churchman* has started a line of argument which is worth the consideration of Liberationists, if it may be taken as an authoritative announcement of the future policy of the party professedly represented by that journal. If disestablishment and disendowment of the English State Church are to be adopted, says your contemporary, then let the disendowment be thorough, and applied all round. Don't let the Dissenters run off with their snug little private endowments, whilst the Church is reduced to utter nakedness. Liberationists, indeed, talk of respecting the Church's private endowments; but how and where is the line between public and private to be

drawn? No, no; this won't do. We must be logical; we must have the courage of our opinions; we must forbid all endowment of religion whatsoever: that is, if we would do justice to the Established Church of England.

Perhaps it wouldn't be going too far to say that the writer who could make such a suggestion as this knows but little of his subject. In the first place, he can't know very much as to the endowments in which he supposes Dissenters to be so comfortably settled. I am very sure we should be very willing to throw up every shred of private endowment we have if by so doing we could secure the disestablishment of the State Church. We have enough confidence in voluntarism to know that, throw these endowments to the winds to-day, and to-morrow enough support would be forthcoming to carry on with the utmost efficiency every institution—church, school, or college—which is now in existence; nay, to increase their efficiency, to multiply their numbers.

But your statesmanlike contemporary would forbid all endowment of religion whatsoever. Whither must this principle carry him? Why, not a church, not a chapel, can, under his proposition, be allowed to be built, or at any rate to be permanently held by any religious body in the country. The very gathering of congregational offerings for the purpose of obtaining a place in which to meet for worship after their own faith must be made illegal for all forms of religionists; for these voluntary gifts of the congregation at large are fully as much endowment as is the single gift of one wealthy member of the Church. The law which applies to one must equally affect the other.

No doubt, Sir, your contemporary had not realised this view of the case when he wrote with so fine an air of triumph over the political Dissenters. He had not seen that a logical application of his theory (for he utterly scorned the idea of vested interests being considered in this matter) would drive his own idolised Dean Stanley from Westminster Abbey, and would rob the Church of every one of her venerable fabrics throughout the kingdom. Had he done so, I can hardly think he would have embraced it in such a hurry.

I believe that he and his party have very little knowledge of the liberal manner in which the Dissenters, as represented by Mr. Miall, would treat the Church. The margin of years (and I think it is somewhere about two centuries) within which all strictly private endowments bestowed on the Church would be left to her, would indeed cover almost the whole period in which such endowments have been given to the Protestant Church of England. The difficulty in distinguishing the nature of these endowments has not been found so very great in Ireland, that either he or his friends should despair of its being settled in a satisfactory manner in England. We have never wished to drive the Church from its ancient fabrics, your contemporary must know. We have only asked that the especial State recognition of one form of belief shall be withdrawn, since that form of belief is not held by the whole nation, nor by one half of the nation—and is therefore not the national belief. And again, we ask that all truly national funds shall only be devoted to truly national purposes—of which the maintenance of episcopacy is not one.

The question of private religious endowments is a difficult one, which is not to be settled by any such off-hand solution as that offered by your contemporary. The growth of religious opinion needs to be taken into account. In the case instanced by him originally Presbyterian endowments have been turned to Unitarian uses. But the remedy for such a misappropriation as this, lies in the careful revision of the trust system. The State cannot interfere with the liberty of its subjects so far as to forbid them from holding any religious opinions whatever, which must be the result of putting an end to endowments. Your contemporary himself may perhaps be able to see that that would be just as tyrannical as compelling all to subscribe to one form of belief.

Yours truly,  
GEORGE FRASER.

The Crescent, 169, Camden Road, N.W.,  
Feb. 15, 1873.

### RELIGIOUS ACCOMMODATION IN RURAL DISTRICTS.

To the Editor of the Nonconformist.

SIR,—With reference to the subject of the census of religious accommodation in the rural districts, allow me to suggest that if the different county associations would undertake the work in the several districts, it would, without much difficulty, be accomplished. The Wilts and East Somerset Congregational Union decided at their autumnal meeting upon doing so, and appointed a sub-committee to take the matter in hand and bring up a report at the spring meeting, and I expect before many weeks to be in a position to give the actual facts for the entire county of Wilts. Apart altogether from the question of the relative accommodation provided by the Established and non-established churches, the facts of the case would be of very great service to us in our evangelistic work in the villages, and would probably lead to a greater concentration of energy than at present is often found to exist, and as a consequence very much more important and larger results might be realised, and we should find many districts in which

Nonconformist churches might be established and successfully maintained.

By taking the registration districts as a basis the work is very simply arranged, and in this way you make it quite certain that the whole district is included. The registration district or sub-district includes generally not more than six or seven parishes, frequently much fewer; and by having a separate schedule for each parish (which generally then will not be found to be any difficulty in getting filled up by a friend in the neighbourhood) the work is easily accomplished, and the analysing and tabulating the return thus obtained is not by any means a difficult operation. Looking at the importance which the correct facts of the case will probably have in the discussions which lie before us, it will certainly be worth while to make some efforts to ascertain them, and I trust that the members of all the county unions in the kingdom may be led to make the necessary arrangements for the purpose.

Yours truly,

WILLIAM TUCK.

Bath, Feb. 7, 1873.

[This suggestion is an excellent one, and we commend it to the attention of those who could assist in carrying it out. Such information would be most valuable, and valuable in proportion as it was strictly accurate. A series of such tables and reports relative to the rural districts would throw a new light on their religious condition. Perhaps both the Congregational and Baptist Unions could do a good deal to further such a work, as well as the several members of the Methodist communities.—*Ed. Noncon.*]

## Imperial Parliament.

### THE DECEASED WIFE'S SISTER BILL.

In the House of Commons on Wednesday Sir THOMAS CHAMBERS, in moving the second reading of the Marriage with a Deceased Wife's Sister Bill, said that the religious argument against the bill having been given up, every real ground of objection to it had disappeared. There remained nothing but conjectures and predictions about what would happen if these marriages were legalised, but the supporters of the bill could appeal to actual experience in other countries, and in this country previous to the passing of Lord Lyndhurst's Act in 1835. Their opponents could not point to any scandal which had happened anywhere in consequence of these marriages. The Queen had been advised to sanction a similar measure for an Australian colony. The opinion of the country, he maintained, was decidedly in favour of the bill, and it would have passed long ago but for the opposition of the House of Lords and the dilatory tactics brought into play in the House of Commons. Mr. BEAUFORT HORN moved the rejection of the bill, and denied that the religious objection was given up. He asserted that the agitation for the bill was fictitious and inflated, got up by a few persons who wished to make these marriages, and carried on by a no more genuine organisation than a "brass plate and a secretary somewhere in Parliament-street." Sir H. Selwin-Ibbetson, Mr. Gregory, Mr. Heygate, Colonel Beresford, and Mr. Miller also opposed the bill. Mr. Anderson, Mr. H. Palmer, and Mr. O'Reilly-Dease supported the bill, and, on division, the second reading was carried by 126 to 87 votes.

Mr. STAVELEY HILL moved the second reading of a bill to amend the Married Women's Property Act, 1870. As the Act now stands, a husband is not liable for his wife's ante-nuptial debts, and the wife's property is not liable unless it is settled to her separate use. Mr. Staveley Hill's bill provides that the husband and wife may be sued for these debts, and that the husband may plead that he has received no assets with his wife. Mr. HINDS PALMER and the ATTORNEY-GENERAL supported the second reading of the bill, on the understanding that it only partially corrected the Act, and that further legislation would be necessary. The bill was then read a second time.

On Monday, after some opposition, the bill passed through committee.

On the motion of Mr. HUNT, the Select Committee on the Game Laws was reappointed.

The House adjourned at three minutes to four o'clock.

### THE SUPREME COURT OF JUDICATURE.

In the Lords, on Thursday, the LORD CHANCELLOR, in a long speech, introduced the promised measure of the Government on this subject, which would, he said, be found anticipated in the recommendations of the Commission which reported in 1869. In 1871 a bill was passed for the appointment of four additional judges with salaries to aid in the judicial business of the Privy Council and Parliament. In the appointment of these additional judges they intended to give facilities which might be turned to account when the subject of appellate jurisdiction came to be dealt with. Four points had become settled in the mind of those who best understood the subject, and in the public opinion of the country. It was generally agreed that the artificial separation of the legal and equitable jurisdiction was not only unnecessary but productive of the greatest inconvenience and obstruction in the administration of justice, and the law of equity must be brought into one single administration by the same courts of the realm. In the second place,



the divided courts and the divided jurisdiction must be brought together, and one Supreme Court must be created which, though operating at various points and by a number of judges, should exercise one single undivided jurisdiction, and should comprehend all the jurisdictions of all the separate courts existing at the present time. Thirdly, it was felt to be highly desirable to attain as near as possible to simplicity, uniformity, and cheapness of procedure; and lastly, something was necessary to be done to improve the constitution of the Courts of Appeal. He asked their Lordships, then, to unite into one Supreme Court of Judicature all the present Superior Courts of Common Law and Equity, the Probate and Divorce Court, the Admiralty Court, and the Central Court of Bankruptcy, which would be divided into a High Court for the exercise of original jurisdiction and to hear appeals from the inferior courts and a court of appellate jurisdiction. He proposed to abolish the distinctive jurisdiction between the county palatine courts of Lancashire and to absorb them both in the High Court. The High Court would consist of twenty-one judges, those judges being the present judges of the Courts of Common Law, the present Vice-Chancellors and the Master of the Rolls in Chancery, the present judge of the Probate and Divorce Court, and the present judge of the Admiralty, with the exception of such three of them as Her Majesty might please to remove to the Court of Appeal. The president of the High Court would be the Lord Chief Justice, and the titles of Chief Justice of the Common Pleas and Lord Chief Baron would also be retained as presidents of divisions of the High Court corresponding to the courts over which the holders of those titles now presided. The bill would contain clear and precise directions, and would enable their lordships to understand how the new equitable and legal jurisdiction of the court was to take effect, and it was proposed that the pending business at the time when the bill came into operation (which would be one year after it passed) should be at once transferred to the new jurisdiction, and except in those cases where only some merely formal steps remained to be taken. The Supreme Court would have four divisions. The first corresponding with the Court of Queen's Bench, the second with the Chancery Courts, the third the Admiralty, and the fourth with the Court of Common Pleas and Exchequer. All matters, unless there was special reasons to the contrary, would be heard by a single judge, but it was proposed to establish divisional courts, consisting of three judges for each, to determine those causes where the presence of more than one judge was desirable. Questions to be decided by juries would be the same as now. All questions of law would be determined by the courts. The courts would have full discretion as to the place of trial and time of adjournment. The bill contained no provisions for the alteration of assizes and circuits. Rules of procedure would be laid down with the view of getting rid of long and expensive pleas, of facilitating the means of getting judgment when there was practically no defence; and provisions had also been introduced so as to enable certain steps to be taken in local courts, so as to save the expense of at once coming to the courts in London. Between the passing of the Act and its coming into operation, the judges would make supplemental rules to enable the system to be started, power being given to alter the rules by the authority of the principal judges. It was also proposed that Her Majesty might enlarge the jurisdiction of the inferior courts, so as to enable them to administer the same system of combined law and equity which was to be administered by the supreme court. With regard to the appellate jurisdiction, he did not propose to deal with appeals from Scotland or Ireland, but to constitute for England a court of appeal where decisions should be final. He proposed that the court should consist of five *ex officio* judges, namely, the Lord Chancellor, the Lord Chief Justice, the Master of the Rolls, the Chief Justice of the Common Pleas, and the Lord Chief Baron, and nine ordinary judges, those being the two Lords Justices of Appeal, the four salaried judges of the Privy Council, and three judges from the Court of First Instance. In addition it was proposed that Her Majesty should have the power of proposing as additional judges of the Court of Appeal any persons who had filled any judicial office in England which should qualify them to be members of the Privy Council, the Lord Justice Clerk in Scotland, and Lord Chancellor or Lord Justice of Appeal in Ireland. He did not propose at once to transfer to the new court all existing appeals, but to empower Her Majesty to transfer from time to time all appeals except in ecclesiastical causes. The ecclesiastical jurisdiction was *suu generis*, and with that he did not propose to deal. The Judicial Committee would remain for the determination of such appeals, and the new court would work by divisions of three judges each, so as to overtake the arrears of business. As regarded the financial aspect of the scheme, no new charge would fall upon the country, but on the contrary there would after a time be a saving of expense. The bill would not affect the rights, present or prospective, of the present judges, and it was proposed that the chief judges should receive in the future the same salaries as now, but the future Lords Justices would be brought down to the general scale of 5,000*l.*, instead of receiving 6,000*l.* a year. The retiring allowance for all of the lower rank of judges would be one-half of their salaries, but in the case of the Lord Chancellors they would receive a present rate of pension, consequent upon their willingness

to serve as additional judges of the Court of Appeal. Otherwise it was proposed to revert to the rate of pension previous to 1832.

Lord CAIRNS generally approved of the scheme, but doubted whether the fusion of law and equity could be effected with the facility the Lord Chancellor seemed to suppose.

The Earl of CARNARVON doubted the wisdom of any reduction in the remuneration of judges.

After a few words from Lord REDESDALE, the bill was read a first time.

#### IRISH UNIVERSITY EDUCATION.

Soon after the opening of the House of Commons, on Thursday, nearly every seat on the floor was occupied. The Treasury Bench was so full that Mr. Winterbotham was fain to sit on the steps below the gangway—a position which, after some experience, he changed for a seat in the gallery. The Strangers' Gallery was, however, by no means crowded. Amongst the visitors in the Speaker's Gallery were the Duke of Cambridge, the Bishop of Winchester, the Bishop of London, the Duke of Argyll, the Marquis of Huntly, Earl Granville, the Earl of Camperdown, Lord Acton, and Lord Monson. Mr. Gladstone rose amid cheers at five o'clock, to move that the House resolve itself into committee on the Irish University Question, which he characterised as the third of the measures vital to the prosperity of Ireland introduced by the present Government since its formation. There were those who thought Ireland was a barren field for the philanthropic efforts of Parliament, and that the greater their efforts the less the returns made. The Government did not concur in that opinion. (Cheers.) The state of Ireland did not deter them from asking Parliament to prosecute that course of effort on which it had long ago entered. He might say that in Ireland industry flourished. The wealth of the community at large was rapidly increasing; ordinary crime was less than in England—(cheers)—agrarian crime was greatly diminished, and, as was often observed, where agrarian crime diminished treasonable offences decreased. He might state that in 1871 treasonable offences in Ireland had sunk to the low number of seven, and that in 1872 there was not one treasonable offence. (Cheers.) He must now, as on former occasions, ask the indulgence of the House, for he had entered upon a subject of great difficulty, great intricacy and complexity of detail. Whilst admitting the importance and even the urgency of legislating for the intermediate or preparatory schools, he was bound to confess that it was impossible to devote adequate attention to them at a time when the Government had undertaken to deal with the difficult and intricate question of University Reform. Their time might come in due course, but for the present they must be left alone. A timid cheer from an hon. member on the Conservative benches greeting the right hon. gentleman's reference to rumours of Ultramontane influence in the Cabinet, encouraged him to state emphatically that the circumstances under which the measure had been conceived and worked out in detail had necessarily compelled the Government to forego the advantage of holding consultative communication with the bodies chiefly concerned in the proposed changes; and that, therefore, the Government, and the Government alone, were responsible for the bill. Her Majesty's Government were precluded from adopting any plan which involved denominational endorsement by more than one conclusive objection, which he proceeded to state. If they were to give the money to the public institutions founded by particular religious persuasions for the advancement of their own views by means of academical education, they must take precautions that academical learning should not suffer in them, and it would be a gross folly on the part of Parliament and of the Government were they to undertake to hold the balance between these rival institutions. (Cheers.) The plan of extending the basis of the Queen's University in such a way as to admit of the examination for degrees by it of students from other colleges of whatever religious denomination they might be, or who belonged to no college at all, had entirely broken down. Nor could he recommend to their acceptance of the plan of establishing a new University in Ireland by the side of the Dublin University and of the Queen's University, which would present the novelty of the existence of three Universities in one city, and they would not have a fair start together. The Government could not hope to settle the question satisfactorily by giving a grant to a new University, feeble in comparison with the Queen's College, as the Queen's University was feeble when compared with the University of Dublin. (Hear, hear.) The first branch of the subject, as stated in the Queen's Speech, related to the rights of conscience, which were deeply concerned, because they held there had long been a religious grievance in Ireland upon this question, which grievance it was the duty of Parliament to completely remove if possible. It would be a mistake to suppose that this was the whole question. It was merely the negative part of it. The positive and substantial part of the question was that which related to the promotion of academical learning.

He did not pretend that there was no conflict between the two purposes. The old idea of academical learning, which included teaching in all subjects, must be modified under the circumstances of the present day, because owing to the conflict in religious opinion which existed it was impossible to give to University teaching the absolute integrity and perfectness which it possessed in former times. What, then, was the religious grievance which existed in Ireland? In that country a large number of Her Majesty's subjects were debarred from University training because they chose to send their children to places of education where their religion was taught as part of the system. There were two questions involved in this, as some would say. The first, was the statement true? and the second, were the persons who so withheld their children from University training right or wrong? It was not a question whether they did or did not agree upon the advisability of providing denominational educational institutions. Parliament had determined to give its legislative preference to institutions which were not denominational, and not to permit religious tests in institutions which received national or Parliamentary funds. (Hear.) When in former times it was observed that the great majority of the people of Ireland were Catholics, it was answered, "So much the worse for them, let them join the true religion." Parliament, however, came to the conclusion that it was their duty to recognise the fact and accept the consequences, and upon that principle Parliament now acted. (Hear, hear.) Presbyterians as well as Roman Catholics held this view, and Magee College was the result of this opinion. Still, the Roman Catholic body were numerically the great body of those who suffered. It was not the business of Parliament to inquire whether the Catholics were right or wrong in their religious views; but in his view it was clear that Parliament had no right to go on punishing them for their religious views by excluding them from University training. He would now state to the committee some figures to show the state of the case as to the enjoyment of University education in Ireland. There were those who held that the provision for Catholics in Ireland was not so bad in the face of the fact of who were the Roman Catholics in that country, what little property they possessed, and how little it was possible for them to enter within the circle of higher culture. He, on the other hand, held that the provision for the University education of the Roman Catholic population in Ireland was miserably bad. He would almost say that it was scandalously bad. (Cheers.) Now let them take the figures. The total number of matriculated students in the Queen's Colleges in Ireland was 708, of whom only 181 were Roman Catholics. In this return, however, there was the fundamental fallacy that a very large portion of these students were only professional students, and not students in arts. Professional schools in law, medicine, engineering, and other branches of learning were all very well, but these were totally distinct from what they understood as the University training, which was the most powerful instrument for the culture of the mind. (Hear, hear.) Of those 181 students, only 59 were students in arts in the period between 1864 and 1869. Between 1869 and 1871 the average was 45. These facts showed not merely that the numbers were miserably small, but that they were dwindling away. (Hear, hear.) Of the four million Roman Catholics in Ireland only forty-five were, in the period he had named, receiving academical instruction in arts. It was not only miserably small, but in fact it was next to nothing. The Roman Catholics, who were about three-fourths of the population of Ireland, had not more than an eighth of the whole number of students being trained in arts. No one in that House would, he thought, contend that this was anything like a fair proportion, even after allowing for the relative preponderance of Roman Catholics in the less wealthy class of the community. Had he been able to point to a state of things in which, instead of an almost constant decrease in the Roman Catholic attendants at the Queen's Colleges, there was a steady, healthy progress, it might have been fairly said that they would do well to await and see what happened; but as things stood, the only result of waiting would be to aggravate a state of things which was already sufficiently bad. The existing system excluded from University training and degrees men who held that the training ought to be entire, and to include the specific teaching of religion. Whether these men were right or wrong in their religious views was nothing to the purpose. No one could doubt the unwisdom and injustice of continuing a condition of affairs in which the great mass of the population of Ireland were so scantily supplied with what was perhaps the greatest of civil and social blessings. (Cheers.) He wished to impress upon the committee that apart from the religious grievance there was a great necessity for academic reform in Ireland arising in two forms. This was necessary, in the first place, because the quantity of academic teaching was quite insufficient; and, in the second place, because of the strangely defective constitution of the famous institution in which the chief part of the academic training of the country was given, namely, Trinity College, Dublin. (Hear, hear.) He drew a most important distinction between academical training—which involved teaching, continuous residence and attendance at lectures—and training which could only be tested by examinations. In the University of Dublin there were attending lectures, 563 young men; about the same number that attended Trinity



College, Cambridge. In the Queen's College the students in arts were in 1870 and 1871, for Belfast, 136; Cork, 50; Galway, 85; in all 221. Adding these to the figures given, and they got 784 as the total of university students in Ireland. In the sense that such students were reckoned in England and Scotland, that was the total number receiving teaching in arts in Ireland, with its five and a half million inhabitants, but there were a large number of students in the Queen's Colleges who were receiving professional training in law, medicine, and engineering, and of these there were for Belfast, 201, Cork 174, Galway 80; altogether 455, and including professional schools they got 1,239. Finally, there were 395 persons who belonged to Trinity College, who only shared in the benefits of examination and a degree without being resident. In this way they got up the poor and scanty figure of University students in Ireland to 1,634, but more than one-half of them were not University students in the English and Scottish sense. In that sense there were 784 students in Ireland against 4,000 in Scotland, with half the population. That was a pretty strong case as regarded the absolute supply of university and academical education in Ireland. But what about comparative supply? How did those valuable Queen's Colleges stand as to matriculation from 1859 to 1864? There matriculated on the average per annum 226 students in arts and professions; from 1864 to 1869, 1,039, or an average of 208; and in 1870 and 1871, they only matriculated 200; so that the Queen's Colleges were tending downwards. He observed with great regret that Trinity College was declining in the number of its students, and he drew a great distinction between resident and non-resident students. From 1830 to 1834 it only matriculated 333. For a period of fifteen years down to 1847, when Queen's Colleges were founded, they declined to 362, and from 1849 to 1872 they had sunk to 295. Notwithstanding the efforts of Parliament, the general increase of education, and the opening of Queen's Colleges with large endowments, the melancholy fact remained that there were fewer students in Ireland now than there were forty years ago, when no Queen's Colleges were in existence. (Cheers.) The students at present were 1,179, but in 1832 there were in Trinity College alone 1,461. That was the case as far as it could be deduced from actual figures. (Cheers.) He must now repel the charge that the same sort of education that would do for Ireland would not do for England and Scotland. It was not true that Irishmen were indifferent to culture. They had their vices as well as their virtues, like other people, but among their virtues remained a strong appetite for culture, even under difficulties and disadvantages. Some would say that Maynooth was no culture at all, but any one who knew that college knew how the students underwent a course of culture which raised them beyond their original level. The head of that college (Professor Lynn) was a very able man, but he could not keep up the number of students, who had dwindled down from ninety in 1867, 1868, and 1869, when it had the benefit of Government grants, to one half that number. Professor Lynn said that it cost 50*l.* per annum to each student of Maynooth, who was generally the son of a small farmer. Ireland was not barbarous in mind, and in putting in a plea for her he would only expect that they would give her a tranquil sea in which to deliver herself. (Cheers.) He would now criticise the constitution of Trinity College and Dublin University. That constitution was of a most astounding kind, but through an enlightened administration it had produced great benefits. The University of Dublin was in absolute servitude to the College of Dublin. Eight gentlemen elected themselves, and then elected a chancellor, who could not do anything without the consent of these gentlemen. He could not convoke the senate except at the request of the provost and seven fellows, who had a power to veto any of his proceedings. What was the position of the University of Dublin in reference to Trinity College? No degree could be granted by the University of Dublin without the permission of these eight gentlemen. These things were singular and hardly credible, but to crown all they had the opinion of Sir Abraham Brewster and Baron Fitzgerald that the incorporation of Trinity College in 1857 by letters patent was invalid, and not worth the paper it was written on. (Laughter.) What was the state of Dublin University as regarded Crown interference? The University of Dublin was absolutely dependent upon the college. So the college was absolutely dependent upon the Crown. The whole system and power of legislation lay with the Crown. He was about to make a premature revelation, and for their satisfaction he would tell them that they proposed to give the Trinity College a more independent constitution than it now possessed. (Laughter, and "Hear, hear.") It was generally admitted that there must be a change in order to attain true academical vigour and to free the universities from the dominion of the colleges. Dublin University most certainly called for interference to some extent. He was compelled by the necessities of the case to dwell upon this University of Dublin, what it was legally, morally, historically, and what it ought to be. The University of Dublin and Trinity College, Dublin, were in law and in history entirely distinct bodies, though they had been formed of the same persons; and the nearest analogy he could draw to their case was the theory of Hooker as to Church and State in England. The University of Dublin had always existed apart from the College,

notwithstanding the identity of the persons of whom it was composed. It was important that he should point out this separate existence of the University, for that was the basis of the measure which the Government were going to submit. That separate existence was shown by the fact of there being a senate or great assembly of the University, perfectly distinct from that of the College. The senate had the exclusive right to grant degrees, for in point of law the provost and Fellows of the college had no power to do so. The University had its chancellor and its vice-chancellor, and lastly, its Parliamentary representation. That Parliamentary representation was not that of the college, and was the single case in which the two societies consisted of different persons, for many of those who had taken their names off the books of the College voted at the election of those representatives because they kept their names on the books of the University. After a lengthened historical statement on the subject, he repeated that the University of Dublin, regarded as distinct from Trinity College, was the ancient historical and national university of the country, and its constitution was in a state of the strangest anomaly and servitude, which called for reform. It was within the precincts of this University that the reform now projected ought to take place. (Hear, hear.) He had now arrived at the point at which he ought to refer to the subject of the Queen's University and the Queen's Colleges. Looking at the state of the Queen's Colleges, they had arrived at the conclusion that the College of Belfast was strongly and solidly founded, and eminently adapted to meet the views and wants of the large population in the North of Ireland. They were also of opinion that the College of Cork, although not, perhaps, invested with so large a promise of future extension as that of Belfast, presented on the whole a fair Parliamentary case for those it trained and the efficiency of its training. With regard to Galway College, a different conclusion had been arrived at, but in speaking of it he was speaking of a matter which was not part of the essence of the plan he had to propose, but a collateral question which might be dealt with apart from the main issue. Notwithstanding that, the Government were disposed for the present to urge it on the House. Galway College could neither be said to have receded nor to have advanced. Its number of matriculated students in 1871 was only 117, of whom one-half were medical students; and however excellent professional instruction might be it was not, he thought, a matter which had large claims on the taxpayers of the country. (Hear, hear.) The number of students in arts, whom he would point out as proper objects of a public foundation, was only about thirty. The charge of Galway College on the public, including the grant from the Consolidated Fund, was about 10,000*l.* a-year, and the cost to the public for every pupil per annum was 77*l.*, while the cost for each pupil obtaining the degree in arts during his whole course was 231*l.* The cost to the taxpayer of every graduate in law, which he certainly grudged more than the charge in any other case, was 380*l.*, while the cost for each student obtaining a medical degree was only 154*l.* Under these circumstances, when so much better an arrangement for the Irish people was about to be made, he doubted whether it was right that so large a sum should continue to supply Galway College, and the Government recommended that, with every due consideration for vested interests, measures should be taken for winding up within a reasonable time its transactions. ("Hear," and laughter.) It was proposed that the Council of Queen's University should frame a scheme for such winding up at some period before the 1st of January, 1876, which would allow every student full time to complete his studies. With regard to the Queen's University and colleges, they had in his belief done great good to Ireland, and if they had been prevented from doing more it had been by an unhappy combination of circumstances. It was true that the main cause of the comparative failure of Queen's Colleges had been in the operation of ecclesiastical influences from within the Roman Catholic Church. (Hear, hear.) But the first blow, and a very serious one it was, was not struck from that quarter. No plan was ever devised in a spirit of more tender regard for religion than that devised for the Queen's Colleges by Sir R. Peel and Sir James Graham, and the provisions of the Act of 1845 showed their desire, on the one hand, to keep the State out of religious differences, and on the other to give the utmost facility to those who were so disposed, for making direct provision for religious instruction. These provisions had unhappily been abortive. With regard to the Queen's University, that was an institution of unmingled good influences, so far as they went, but if they succeeded in reorganising, extending, enlarging, and liberally endowing the University of Dublin, he doubted whether it would be for the interest of Queen's University to maintain a separate existence by its side. In the first place, if there were only three colleges and the professors formed the whole staff of the University, one were withdrawn, the University was thereby weakened. Secondly, these colleges must naturally be expected to suffer from the competition of the enlarged and effective University of Dublin. Thirdly, if it were left as it was, its alumni would be excluded from access to the endowments of the University of Dublin. And lastly, they would not share in the great advantage and privilege of Parliamentary representation which Dublin University enjoyed, and would continue to enjoy. For these reasons the Government

were of opinion that it would be a wise course if Parliament determined that the Queen's University should, together with the Queen's Colleges, pass into an enlarged and remodelled University of Dublin. (Cheers.) He now came to the practical principle on which it was hoped Parliament would conduct this great academical reform. These principles were similar to those on which Parliament had already acted with regard to the English Universities. First of all tests had been abolished in England, and no difficulty would arise in this matter with regard to Dublin University. Next, the principle of open endowments had been established, and it was proposed to proceed upon the same principle in the present case, widening the access and increasing the number of those who might compete for endowments when they were tied up so as to make them a monopoly of the few. The next important principle was to emancipate the University from the colleges. This was done in Oxford and Cambridge by the establishment of new governing bodies, and the establishment of a new governing body in the Dublin University was a conclusion to which the circumstances pointed. Another process of emancipation insisted on the introduction within the Universities of members not belonging to any college at all. This principle had been successfully adopted at Oxford, and it was also proposed to introduce it at Dublin. A method by which the colleges had been made productive for the purposes of the Universities had been to tax them for the benefit of the Universities—a plan already considerably developed in Oxford. The principles of academical reform which were observed in England were those on which they had proceeded in Ireland. In attempting to found a system of University education in Ireland under which may be knit together persons of all religions, some limitations must be made with regard to theological teaching, which has been attempted to be done by this measure. When changes took place in England nothing was done to increase the influence of the Crown, and in Ireland he did not propose such an increase, but they thought it would be necessary to introduce for a time the influence of Parliament and the Crown in order to maintain a true balance of interests. This was only a temporary measure, because they wished to see eventually the University exercising the power of electing all its officers and governing body, and to see it rise to that academic freedom which has been so beneficial in England. (Cheers.) He would next describe the mode in which these principles were to be applied to the University of Dublin. It would be necessary for clearness, to keep in view three periods of time. The first was January 1st, 1875. On that day the power now exercised by the provost and seven fellows as towards the University would be handed over to the new governing body. The second period was one of ten years, which they looked on as provisional, during which special provisions were made. By the 1st January, 1885, they reckoned the new system would have developed itself, and the permanent rules might be safely brought into play. First of all the University would be incorporated by the present Act, a process it had never yet undergone. Next, the theological faculty would be severed both from Trinity College and the University College. This followed naturally and of necessity from the changes which had taken place in Ireland. (Cheers.) It was not without regret that he personally acceded to this point, because he thought the University of Dublin had exercised a beneficial influence over a large portion of the Irish nation. (Cheers.) The method they had pursued was as nearly as possible analogous to that in the Church Act in the case of Maynooth College. The bill handed over the care of the theological faculty to the governing body of the disestablished Church. All persons holding office or discharging duties in the theological faculty are provided for. The endowments are to pass over to the representative body. A sum equal to fifteen times the annual expenses are to be administered in trust for the purposes for which the theological faculty existed. Lastly, as the theological faculty would no longer have any building, 15,000*l.* from the property of the College would go to provide buildings for the theological faculty. With regard to the officers, the first was the Chancellor, whose position was peculiar. He was scarcely more than a nominal officer. He had power to appoint the Vice-Chancellor, who was as nominal as himself. (Laughter.) But by virtue of his office he was visitor to the college, and his assent was required to the statutes to give them validity. They thought it better under all circumstances to continue the chancellorship of the University as an ornamental officer. (A laugh.) As such they had placed his appointment in the hands of the Lord Lieutenant for the time being. The Vice-Chancellor would be elected by the new governing body from among themselves, and he would preside over that body. (Hear, hear.) They next proposed to fulfil that part of the constitution which had remained unfulfilled in the past, and they proposed to introduce new colleges within the University of Dublin. Amongst them were Belfast and Cork, and they also proposed, if it were agreeable to the parties concerned, to admit such colleges as that called the Roman Catholic College and the Magee College within the University. When the bill was placed in the hands of members they would find the other colleges so to be introduced in a schedule. In the

(Continued on Page 191.)



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#### TO CORRESPONDENTS.

“G. S. Simcoeckes.”—Too late for insertion. His letter shall be forwarded to the right quarter.

“W. H. W.” (Liverpool).—Scarcely worth noticing.

“T. P. Wills.”—Next week.

## The Nonconformist.

WEDNESDAY, FEBRUARY 19, 1873.

#### SUMMARY.

BOTH Houses of Parliament are now fairly at work. The two most important measures of the session were simultaneously introduced last Thursday by the Lord Chancellor in the Lords and by the Prime Minister in the Commons; and on Monday the Attorney-General explained the provisions of the Juries Bill—a measure of considerable complexity, and embodying much-needed changes, but likely to give rise to much discussion in Committee. Sir J. T. Coleridge favours the principle of mixed juries, the reduction of the number of jurors from twelve to seven, and the return of verdicts by a majority; but he does not insist strongly upon so great a change, though much is to be said on its behalf. It really seems very unreasonable in ordinary cases that come before our tribunals that one person should have it in his power virtually to override the judgment of eleven others associated with him in the jury box. The bill has been read a second time *pro forma*, and is not likely to be again heard of this side of Easter. In the Commons last night, Mr. Vernon Harcourt's motion condemning the present rate of national expenditure as excessive, and calling for sub-

stantial retrenchment, was supported by an able speech. He thinks there would be no difficulty in returning to the expenditure of 1868, which was about sixty-nine millions, and thus economising at least two millions. Mr. Gladstone cut short the debate by consenting to the appointment of a select committee to inquire into the Civil Service expenditure, which Mr. Harcourt readily accepted as an instalment of what the country demanded.

The State trials arising out of the Galway election have been proceeding all the week with results which, however unsatisfactory, were generally expected. In spite of weighty evidence, the juries of the Court of Queen's Bench could not agree to convict two of the Roman Catholic priests arraigned for undue influence and intimidation, and the same result will, no doubt, follow the trial of Bishop Duggan. Though these clergymen are not convicted, their prosecution will not be in vain. It is no slight advantage for clerical offenders to be publicly indicted before a court of law, and for their counsel to be under the necessity of explaining under the exigencies of the case that the spiritual threats so freely used at elections have no special meaning whatever.

Though Messrs. Brogden have come to terms with their 4,000 men on strike in South Wales, who have now resumed work, no arrangement has yet been made between the other masters and those whom they employ, though both colliers and ironworkers are eager enough to resume their ordinary labour. At Dowlais the colliers were on the point of coming to terms, but the local agent of the Miners' Union frustrated the proposed compromise. It seems that the employers in the present state of the markets would not object to withdraw the notice of a reduction of wages, but they strenuously resist the interference of the Union leaders, who have, it must be allowed, strongly lectured the men on the necessity of greatly increasing the out-put of coal. Although the price of coal has somewhat receded from the extreme rate of last week, there are no signs of a marked decline. The hardship of these exorbitant prices to the poor during this cold season is very serious. In all directions it is tending to restrict business and enhance the prices of manufactured goods, which must before long tell upon the prosperity of the country.

The most satisfactory item of French news is that the negotiations between Paris and Berlin have resulted in an understanding that the remainder of the fifth milliard is to be paid to Germany by the beginning of July, soon after which date the territory of France is to be entirely evacuated. This done, the mission of the National Assembly will come to an end. After many weeks of consultation the Committee of Thirty have adopted their report, and sent it to the President prior to its being submitted to the Assembly. This document is said to be firm in substance but moderate in tone. M. Thiers, who can reckon on a majority in the Chamber, is not likely to be influenced by the soft words of the Right. They want to get control of the Government machinery so as to use it at the forthcoming elections for the advantage of the Royalists, and to restrict universal suffrage to the utmost extent. During the next week, perhaps, there will be exciting debates in the Assembly; for the chances of the Reactionists are slipping away, and the waverers on the side of the Right are increasing.

#### THE SPANISH REPUBLIC.

HARDLY had King Amadeus renounced his throne at Madrid, than the Republic was proclaimed by the Cortes. That assembly, as the only representative of the national will, had a legitimate right to take that step, unless we must regard a plebiscite to be as binding in Spain as it has been in France. This great change in the form of government has been tacitly accepted by the nation, the authorities in all the provincial towns having given in their adhesion. No party has at present risen to oppose it by force. The Cortes remains in session, the Senate and Deputies acting in common as a constituent assembly. The head of the Provisional Government, Senor Figueras, has the reputation of being an ardent patriot, an able statesman, and an honest man. He can truly boast that the Republic in Spain “has been brought about by moderation and prudence,” and his promise that it “will be preserved by perfect prudence,” is evidently sincere. Figueras is ably supported by Castelar, the great Spanish orator and philanthropist, the new Minister of Foreign Affairs; by Pi y Margall, Minister of the Interior, a moderate Republican; and by Echegaray, who, as Finance Minister, has expressed his resolution to support the credit of the coun-

try. Most of these Ministers have been for some years engaged in sowing the seeds of democratic principles which, if they have not taken deep root in Spain, have done much to quicken the life of the nation, and to implant nobler aspirations than have generally been characteristic of Spaniards. Even if their rule be brief, it will not have been unserviceable. Not only is the revolution effected by them perfectly legal, but it has been unattended by any excesses. An amnesty for all political offenders has been proclaimed, and there have been no proscriptions, nor has life or property been for a moment endangered. As the *Times* remarks, the new rulers of Spain have not committed a single mistake, and all well-wishers of that nation may share the fervid hope of Senor Castelar that “the Republic is destined to unite all Spaniards.”

The obstacles to such a consummation are formidable enough. All preceding revolutions have hitherto been the work of the military. For the present the army is quiescent. How long this inactivity will last it is impossible to say. Most of the generals, and perhaps the majority of the subordinate officers, are monarchical in their sentiments, leaning to a Bourbon restoration in the person of the Duc de Montpensier, or of the young son of Isabella, the ex-Queen, with Marshal Serrano for Regent. Unquestionably the dynastic factions were taken unawares by the abdication of King Amadeus. Their opponents were prepared, and have successfully used their opportunities. Moreover, the Carlists have obtained a dangerous predominance in the northern provinces, which must sadly embarrass the Alphonist intrigues. It is possible, therefore, that in Spain, as well as in France, the rivalries and jealousies of the Royalist supporters will neutralise their relative power for mischief, and oblige them to postpone action against the new Government till it is too late. The Republicans enjoy the inestimable advantage of having aroused no enmities and created no panic, of having legal right on their side, of being cordially supported by the most fairly elected Parliament that has ever assembled in Madrid, and of being represented by men of eminence whose patriotism is undoubted, and on whose lips the motto, “Order, liberty, and justice” is something more than a rhetorical phrase.

Even if the army is deterred by the complexion of events from indulging in the usual *pronunciamientos*, and Serrano is content to wait the development of events, and the Carlist rising should be crushed, the difficulties of the young Republic will be very serious. Whether it should be Federal or Unitarian, is a question that will excite keen if not bitter controversy in a country which, according to the ex-King, “lives in the midst of perpetual conflict.” A Federal Republic might offer the greatest hopes of permanence, but it is passionately opposed by such veteran statesmen as Senor Olozaga, who beforehand proclaims himself “its most determined foe.” Even if this obstacle is successfully surmounted, the relations of the colonies to the mother country have to be re-adjusted. The emancipation bill for Porto Rico is to be proceeded with in the Cortes, but it is announced by Senor Castelar that Cuba must form an integral part of the Republic. The Government have therefore the mighty task of preserving that island in the face of a chronic and costly insurrection, while they are carrying out a policy which is bitterly resented by the grandees at home and the slaveholders in Cuba. These foreign possessions are draining away the resources of Spain—the blood of her soldiers, the dollars of her treasury—and Senor Figueras has made it a point of national importance to inform the American minister, who was commissioned to recognise the Republic, that his Government “hold in the New World an integral portion of Spanish territory which is destined to serve under the Spanish flag as a connecting link between the two continents.” The retention of Cuba is thus one of the foremost purposes of the Republic of Spain.

The separation of Church and State, and the irremovability of the judges, are announced as features in the programme of the Republican Government of Spain. We should hardly expect less from a Ministry of which Castelar, the eloquent advocate of religious equality, is a member. To realise in practice the divorce between civil and ecclesiastical authority in Spain will be a stupendous work. How far public opinion is prepared for so radical a change is not very clear. The Church of Rome has an adherent in every priest, thousands of whom, scattered all over the country, will leave no stone unturned to overthrow the Republic if it threatens their monopoly. The influence of the clergy has undoubtedly declined in Spain of late years, but is still active among the peasantry. That religious equality and disestablishment should figure prominently among the principles



accepted by the ruling power in Spain, so recently the most Catholic country in Europe, and the last refuge of ecclesiastical absolutism, is a significant fact. The clergy of Spain occupy an embarrassing position. Their supreme directors at the Vatican have not only embraced the cause of Don Carlos, but are in every way aiding it. But the Carlists are not popular with the mass of the people, and the priests cannot, till fresh orders are received from Rome, take up with any other Royalist Pretender. In the provinces of Spain religious freedom is gradually asserting its sway, which is in itself a marvellous change in popular sentiment as compared with twenty years ago. But from that to the disestablishment of the Romish priests is a great stride, which neither a Figueras nor a Castelar will perhaps attempt to realise under present circumstances. For the mass of the population, which is mainly engaged in agriculture and quite indifferent to politics, is ignorant and superstitious, and could be easily aroused by a fanatical priesthood.

The experiment now being made in Spain will be watched with deep interest abroad. If the Republic works well even for six months, the Royalists of France will be discouraged, and the hands of M. Thiers greatly strengthened. Its consolidation would add yet another to the influences which are in operation throughout Europe to restrict the power of the Papacy, and tend to revive the Republican movement in the kingdom of Italy, as well as occasion no little political excitement in Portugal. But a Republic of ten days standing is still on its trial. A month hence the Spanish Republic may be strengthening its hold on the country, or be fighting for existence against its Royalist foes.

#### THE LORD CHANCELLOR'S LAW REFORM BILL.

It is not without much reason that the Lord Chancellor, in introducing a great measure of legal reform last Thursday, complained that the public show but little interest in the subject. Law is proverbially dry, and the various schemes that have been from time to time proposed afford little opportunity for raising a party cry. And yet the due administration of justice is more important to society than any question of the form of political constitutions, or most of the questions by which Governments stand and fall. The persons actually engaged in litigation are, indeed, comparatively few; but it is the certainty that justice can be obtained if their rights were violated that enables the masses of society to carry on in security their various pursuits.

England has for many years stood pre-eminent among the nations for the ability and purity with which her laws have been administered in the courts at Westminster and Lincoln's Inn; but the very desire that all proceedings should be conducted in a way that should secure the suitors against mistakes or injustice, has produced a delay and costliness in the proceedings often worse than the evils they were intended to avoid.

When the present Lord Chancellor received the seals, it was very generally felt that he had, in a degree which had hardly ever been possessed before, the qualifications for bringing about a reform in the law which had thus come to be desired. His ability and experience in the various courts of the country was not inferior to those of any of his predecessors, while his long Parliamentary experience, and the fact that he had taken part in the discussions on the bill introduced by Lord Hatherley as an independent member, especially fitted him to introduce a bill which should obtain the assent of the Legislature. The bill which on Thursday night was expounded by him with the clearness and precision for which he was so remarkable when at the bar, appears to justify the expectations that were formed. At once a far bolder and more complete measure than any which have preceded it, and yet dealing with the small questions of detail upon which its practical working will depend, it avoids most of the questions which would give rise to party feeling and awaken prejudice.

Among the many subjects of complaint as to the present system the three following have been the most prominent:—First, the different courts administer different branches of the law, so that a suitor might, after incurring great expense, fail, not because he had mistaken his rights, but because he had come to the wrong court. This was especially the case with the Courts of Common Law and the Court of Chancery. Secondly, great expense and delay were occasioned by the courts sitting only at certain times in the year, so that a cause involving several steps, each of which could be taken only at certain times, and for

each of which it had to wait its turn, was often months and even years before being decided. The third grievance has been the expense and delay of appeals. In most cases a defeated party could appeal twice—first to the Exchequer Chamber or Lord Chancellor, and then to the House of Lords; and thus a rich man has had the opportunity of defeating his opponent by cost and delay, while neither of the appellate tribunals possessed all the strength that could be desired. The Lord Chancellor proposes to remedy by his bill each of these evils. He proposes to establish a High Court of Justice, which shall have in itself all the powers possessed by either of the existing courts, and which shall sit in several divisions, so as to be able to dispose of the whole of the legal business now brought before the Common Law and Chancery Courts and the Courts of Admiralty, Bankruptcy, Probate and Divorce. No action therefore will fail, if the bill is passed, from having been commenced in the wrong court, while the advantage of division of labour which is found in the present system will be retained by the provision that particular classes of cases shall be remitted by the court to particular divisions, so that judges may still have to deal with the classes of cases with which they are most familiar, and which they are therefore the most competent to decide.

The bill also provides that the court shall sit constantly in town, and will thus remedy in some degree the existing delay, while the power given to the court to transfer causes from one division to another will prevent one court being burdened with long arrears while another has hardly sufficient employment—a case which sometimes occurs under the present system. The provisions for remedying delay depend rather, however, upon the rules contained in the schedule to the Act, the particulars of which will not be known till the bill has been printed.

The third evil the Lord Chancellor proposes to remedy by forming a High Court of Appeal, to which all the appellate jurisdiction of the Lord Chancellor, the Lord Justices, and the Exchequer Chamber, will be transferred, and from which no appeal is to lie to the House of Lords. The expense and delay of a double appeal will thus be avoided, while the court, which is to consist of the Lord Chancellor and the heads of the four divisions of the High Court of Justice, and nine other judges, together with such persons who have filled the Chancery or other judicial office, as may be willing to serve, will be strong enough to command the confidence which is above all things to be desired for a court of last resort. It is proposed that in cases of importance the court should have the power to re-hear a case before all the judges, and thus the exceptional cases where a second appeal to decide some legal question of general importance is really desirable, will be provided for. To this tribunal, instead of the Judicial Committee of the Privy Council, the Queen would refer appeals from the colonies, that they might hear them and report to her their decision.

The bill thus appears to meet in its broad outlines the requirements of the time, while it wisely leaves for future legislation the questions of ecclesiastical cases and of appeals from the Courts of Scotland and Ireland which, by the Acts of Union may not lie to an English court, and which could not have been removed to the new Court of Appeal without complicating with questions of feeling the broad issues presented by the bill. For the same reason the judgments on colonial appeals will still be given by the Queen in Council, and it may prove desirable to make special provision for the mode in which they shall be heard and reported on by the Court of Appeal.

Two defects, however, appear to exist in the bill as represented in the Lord Chancellor's speech, though they are not of its essence, and may be removed before it becomes law.

The first is that the president of the Court of Appeal, which will finally decide questions of all kinds, including from time to time some in which political feeling may be involved, will be the Lord Chancellor, a member of the Government. The Constitutional principle, established after many struggles, that the judges should hold office during good behaviour, and not at the will of the Crown, is essential to the character of the bench; and though the Lord Chancellor and the House of Lords have gradually acquired large judicial functions, yet these are anomalies which have been rendered less important from the fact that in most political cases the Court of Queen's Bench has alone jurisdiction, and that without appeal, and which in any charge in the courts should be corrected, not enlarged. This might be accomplished either by rendering the chanceryship merely a judicial office, and giving to the

Attorney-General a seat in the Cabinet, or by making some other judge the president of the Court of Appeal, the Chancellor continuing the legal member of the Cabinet, and retaining the many extra-judicial functions which he now possesses. Nothing would seem more likely to shake the confidence of the people in the decisions of the new courts than that the President of the Court of Appeal, after deciding some question involving the conduct of the Government, such as the question recently before the Court of Queen's Bench with respect to the validity of the Park Regulations, should then have to defend that conduct in his place in the House as a member of the Government.

The other defect is that the bill appears to lessen instead of increase the number of judges, and to reduce their salaries. The arrears that now exist are not caused by any want of industry of the judges, and over-work leads to hurried and imperfect work. The delay of a single case often involves more than the salary of a judge, and the country will never grudge the small additional cost that may be required to provide a tribunal able to decide at once all questions that arise, and that shall contain the very ablest men that are to be found. The opportunity may never occur again of putting the Judicature of this country on a footing that shall silence all complaints; and nothing should be allowed to impair its completeness and efficiency.

#### THE EDUCATION ACT OF VICTORIA.

We have noticed, from time to time, the progress of the Education Bill brought in by the Government of the Colony of Victoria for the settlement of the education question. Our readers may remember that the bill, as introduced to the Legislature, was of an extremely liberal character—much more liberal than any which, unless public opinion is very strongly expressed indeed, is likely to be brought forward for some time to come by any Government in this country. In its discussion the colonists went through an agitation which, in all its characteristic features, exactly resembled our own agitation of two years ago. The issue was taken on the same principle, viz.—Shall the public education of the people be conducted with a view to national or to sectarian interests? We must do the sectarians of Victoria, led by the Roman Catholic and Protestant Episcopalian bishops, with allies amongst the Presbyterians and Wesleyans, the justice to say that they fought their battle with great persistency, both in and out of the Legislature, but the public opinion of the colony was arrayed against them with overwhelming force. They never stood a real chance of victory. They have sustained an irretrievable and final defeat.

We have received a copy of the Act as it ultimately passed the Victorian Legislature, and which became law on the 1st of January in the present year. It is worth studying for many reasons. It is framed so as to secure a good education for every child in the colony; it embodies nearly all the objects which the educational reformers in this country are striving to realise, and, by having nothing to do with religion, it secures perfect religious equality. Before this Act was passed, religious equality was attempted to be secured by a system somewhat, but not altogether, resembling our own denominational system. The results were sectarian bitterness and strife, and imperfect education, just as it is in England, and just as it will be so long as our statesmen pander to the various ecclesiastical antipathies, and sacrifice the nation to the predominant sects.

I.—The administration of the new law, which we pass first under review, seems to us to be skilfully framed. First, a Minister of Public Instruction, who shall be a responsible Minister of the Crown, a secretary, an inspector-general, inspectors, teachers, are to be appointed, who, together, are to constitute the Education Department. This as regards organising purposes for the whole colony. Next as to local administration. This is provided for by what are called "boards of advice," who are to be elected by the rate-payers of each school district, such districts being constituted and defined by the Governor in Council. Each such board of advice is to consist of not less than five or more than seven members, one of whom is to be the correspondent. The members of the boards are to hold office for a period of three years, but any member may be removed by the Governor in Council. The duties of the boards are thus defined:—1. To direct what use shall be made of the school buildings after the children are dismissed, or on days when no school is held, and to suspend school teachers. 2. To report



on the condition of schools, premises, books, furniture, &c. 3. To visit the schools from time to time, record the number of children present, and their opinion as to the general condition and management. 4. To use every endeavour to induce parents to send their children regularly to school, to compare the attendance of children with the roll, and to report the names of parents who fail or refuse to educate their children or send them to school. 5. To recommend the payment of school fees, or the grant of scholarships or exhibitions, to children displaying unusual ability. It will be seen, from this summary, that the Victorian Legislature intend to combine central superintendence with local supervision. The boards of advice are charged with greater and more varied duties than our own "school boards," performing, in fact, those duties, and the duties, to some extent, of local inspectors as well. The obvious intention is to secure thorough local interest in the good management and success of the school.

II.—Next, as to attendance. It is provided that the parents of children who are between six and fifteen years of age shall cause such children (unless there be some reasonable excuse) to attend school for a period of sixty days in each half-year. The reasonable excuses include sickness and infirmity, or fear of infection, or a distance from school of more than two miles, or the already sufficient education of the child, or "any unavoidable cause." In the event of such valid excuse, the parent is to inform the master; in the event of there being no such excuse, the parent may be summoned before the proper court, and, on conviction, is to be fined five shillings for a first offence, and twenty shillings for each succeeding offence, or imprisonment for a term not exceeding seven days.

III.—We next take school lands and buildings. As our readers are probably aware, the Victorian Government, under previous acts of the legislature, have made large grants of land to various denominations for educational purposes, much in the same way, but to a wider and fuller extent, as grants of money, &c., have been made in England. It is now provided that such grants may be disposed of by the denominational bodies, and that the proceeds may be used for their own denominational purposes. Any existing school-building may be purchased or leased from year to year. Further, trustees now holding lands or school premises may sell or let them. These provisions are intended to supersede, or to use an expressive phrase, "let down" the denominationalists, but if they should decline to be so let down, the children attending these schools are to receive a free education for one year. After that period, "in localities where there may be no State schools, or an insufficient number, and then only until State schools can be established," arrangements are to be made for the further free education of children in specified subjects, all such arrangements finally to cease at the end of five years. In fact, two periods of probation are given to the denominational schools, and if at the end of the second period they prefer to remain outside the State system, they will do so at their own cost and risk, with free State schools in competition with them.

IV. Then as to instruction. In the first place it is to be free as regards the following subjects:—Reading, writing, arithmetic, grammar, geography, drill, and, where practicable, gymnastics, and sewing and needlework in addition for girls. For instruction in other branches fees are to be charged to the parents, in accordance with a scale to be fixed; the teacher being entitled, on certain conditions, to such fees, and when any child is educated up to the standard of education required by this Act, such child is to receive a certificate from the inspector to that effect. In the second place all instruction is to be secular. Clause 12 of the Act says:—

*In every State school secular instruction only shall be given, and no teacher shall give any other than secular instruction in any State school-building, and in every school used under this Act not being a training school, night school, rural school, or other special school, four hours at least shall be set apart during each school day for secular instruction alone, and of such four hours two shall be before noon, two after noon, which shall in each case be consecutive; but nothing herein contained shall prevent the State school buildings from being used for any purpose on days and at hours other than those used for secular instruction.*

Thus all religious teaching at the expense of the State is utterly abolished.

We have now stated the leading provisions of this admirable Act of the Victorian Legislature. It is not the first of its kind on that continent, for secular education alone has been in force for many years in Western Australia, with, as a colonial chaplain has informed us, unexceptionable results, but no such complete and well-studied system as this has been drawn

up. It has followed, not preceded, disestablishment, and when we get disestablishment in England, we shall get such an Act—not before, whatever some of our friends may think to the contrary. Meantime, the Act may be commended to the study of the present Government. It exactly illustrates the difference between statesmanship and tinkering. Probably some member of the House of Commons will move for a return of it for general public information?

#### HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

Last Thursday saw the House once more crowded from floor to ceiling, to listen to another Ministerial proposal about Ireland. The strangers who could not gain admittance sat outside in the hall in melancholy queue, waiting for their turn for admittance, which never came, and after four or five hours of tedious suspense, with nothing to do except to study the statues, were provoked and yet relieved by being told that they might go home, for the House was up! The peers came down in great force. Lord Granville and the Duke of Argyll watched the Premier as intently as if they had heard not a word of his scheme. The Bishop of Winchester and the Bishop of Gloucester were also eager listeners, and over the clock sat Prince Christian, to whom it was observed that Lord Granville paid most courtly deference, somewhat to the disgust of some of the strangers who were strongly possessed by a truly British contempt for foreign princes, on the ground of the insignificance of their incomes. There was a long list of questions, which delayed Mr. Gladstone's appearance till past five o'clock. All sorts of people wished to know all sorts of things, some of them of the most trumpery importance. There was something about an Irish county court judgeship, and something about weights and measures, and something from Sir George Jenkinson—all of which might easily have been postponed to a more convenient opportunity. Sir George Jenkinson, in fact, as the most incorrigibly loquacious and miscellaneous member of the House, might have been postponed altogether, and indefinitely. This practice of asking questions, it may be observed by the way, seems to be on the increase, and is a great nuisance. There is no reason why members who want information should not ask it by note from the different departments, and if the matter is of sufficient consequence to make publicity desirable, both question and reply could be printed in the newspapers as now. When it is affirmed that there is no reason why this simple course should not be taken, it is meant that there is no reason founded in reason. There are reasons, or rather causes, the principal of which is vanity, which will prevent such a great reform. At last, after forty minutes' impatient restlessness, the Premier rose, and amidst some cheering, not very enthusiastic, moved that the orders of the day should be postponed until after his notice of motion had been considered. This was agreed to, and the House having gone into committee, he again rose and commenced his speech. Whenever he has any great oratorical effort before him, Mr. Gladstone generally begins in somewhat melancholy tones, as if he were about to preach a funeral sermon, or as if he were impressed by the solemnity of the vast level prospect of words stretching out before him into the interminable distance. So it was on this occasion, and the effect for some minutes was rather distressing. Still more distressing was that invincible tendency to periphrasis not merely of speech but of thought, to which he always yields except when he is thoroughly excited. I have heard the Premier when he has been attacked, and when he was all on fire, and Mr. Cobden himself could not have been more solid and firm. But in these set speeches, until he is thoroughly heated, he is laboriously diffuse and digressive. Everything in nature, I believe, except water, expands with a higher and contracts at a lower temperature. Mr. Gladstone is another exception, and follows the watery law.

For one whole hour and a quarter not the slightest glimpse of his plan could be obtained. He occupied himself with a disavowal of Ultramontane influence, with a consideration of alternative plans, and with statistics showing the low state of university education in Ireland. He had also a passing word of scorn, with which I most thoroughly sympathised, for the gentlemen who live by concocting imaginary intelligence for the newspapers, and who know what is the result of the deliberations of every Cabinet meeting. All this time passed with scarcely a cheer, excepting some very ironical, but very stupid applause from the Tory side of the House,

when he protested that Ireland was not barbaric, and wanted nothing but tranquillity. He had just been showing how crime had diminished in Ireland, and yet the Tories—for that was what the cheer meant—proclaimed their belief that the one thing needful for Ireland was a reversal of our present policy, and a return to the ancient policy of repression. It was one of the most absurd and most inopportune cheers which was ever heard in the House. At last Mr. Gladstone commenced a sort of review of the history of Trinity College, and although at the outset his audience thought that it was nothing but a new forecourt to the body of the building, it soon began to appear that this sketch was in reality a prophetic outline of the Government scheme. Many seats had gradually become vacant, and listlessness had insensibly prevailed, but now members began to listen. The Irish members leaned forward with much eagerness, and forebore to exchange their speculations. Mr. Fawcett occasionally was unconscious in his anxiety not to lose a word, and the House generally became very still. When this sketch came to an end, Mr. Gladstone, with much simplicity, and with a conciseness which was rather a contrast to what had gone before, enumerated the provisions of the bill. As a looker-on I naturally tried to make out what impression they would produce, and sought for enlightenment from the countenances of members. But not a hint could be obtained. No sign of approval or disapproval was visible, and judgment was evidently deferred. Before the House broke up a feeling was manifest amongst the Liberal party which was favourable to the Government; but, on the whole, I never remember a Ministerial proposal which, at the time of its being propounded, was received with so little prejudice, using the word in its etymological sense. Altogether, Mr. Gladstone was speaking for about three hours and ten minutes. He used notes, but merely, I think, for the figures. He stood leaning after his usual fashion, with one arm resting on the table, and his voice never failed him once. Although, as before remarked, the tendency to undue expansiveness was very marked, it must be confessed that the speech was wonderful for its perfect lucidity and for its admirable joinery, so to speak. There was no break, no lapse, everything fitted with utmost neatness. Moreover, the design of the whole was artistic and well proportioned. It is not my province to enter into criticism of the bill itself, but I could not help being somewhat affected by the exclusion of moral philosophy from the new University curriculum. Possibly, and we may even say certainly, such exclusion was necessary; but still it is a melancholy thing that the profoundest thinking of man should not only not be recognised by the University, but that it should be banned as a thing of controversy leading to nothing. A concession is unwittingly made to the Positivists which is not pleasant. Moreover, the exclusion to be complete must be so wide in its embrace. If Kant is dangerous, so is Plato. The battle of orthodoxy may be fought over the Dialogues as well as over the life of Luther, and any enthusiast for Plato would be sure in any lectures upon him which were worth anything to say something to which a bigot would object.

Private members can hardly wonder at the impatience of the public at the Tuesday and Friday evening's exercises, when time is wasted so egregiously as it was the other evening by Lord Elcho. His lordship once more brought before the House that wretched business of Mr. Tribe and the 9th Lancers, which has already occupied us to exhaustion and sickness. Hour after hour the legislature of this great country has spent in discussing a miserable regimental squabble involving no principle, and not of the slightest importance except to the half-dozen persons immediately concerned. The thoroughly aristocratic constitution of the club which calls itself the House of Commons has never been more strikingly proved than by these Tribe debates. The military gentlemen who sit in the House seem to imagine that it exists for the purpose of discussing their small personal grievances, which really are hardly worth a column in one of their service newspapers, and that anything which touches them is of such supreme importance as to justify its shutting out the consideration of all other matters. Imagine the conceit which could induce the officers of the 9th Lancers to get Lord Elcho to propose that Parliament should spend the best part of one entire night upon their domestic affairs!

The Juries Bill was the theme upon which the Attorney-General discoursed on Monday evening to a rather languid and almost entirely legal House. His speech was rather a surprise; for the first part of it was a defence, and a patronising defence too,



of trial by jury. On the whole, he considered that juries are a useful institution, and may be allowed to remain. To persons who, like myself, have been taught out of the usual text-books, and from youth upward have heard that trial by jury is the corner-stone of our liberties, it was amazing to see how the Attorney-General cut and carved the said stone about, and even threatened to pluck it out altogether. It was curious, too, to see how quietly the House watched the operation, about seventy or eighty members only being present, and these being engaged in a running fire of miscellaneous conversation. Eventually the bill passed the second reading without any disturbance, and with scarcely any debate, although it is perhaps as important a bill as any seen in the House for years.

C.

## IMPERIAL PARLIAMENT.

(Continued from page 187.)

time which would elapse—perhaps about a month—before the bill went into committee other colleges might wish to be introduced. The next change he had to mention was probably one of the most important—viz., that of the election of a governing body. If this duty were handed over to the Senate it would represent one element only. They therefore proposed during the provisional period that not the Crown but the Legislature should nominate the list of persons. The selection of names proposed would not be taken from any class exclusively, but all those persons in Ireland who from their special knowledge and ability were entitled to consideration, and no one would be excluded on account of his religion. It would be necessary that this body should be elected early, as it would have certain preliminary functions to perform before January, 1875. It would have to appoint officers so far as might be needful. It would take those powers now exercised by the provost and the seven fellows. It would have, however, to admit other colleges than those named in the Act, and to appoint professors and examiners. As for the members themselves, the twenty-eight ordinary members would be named in the statute. After the provisional ten years, the term of office would be divided into seven years, four members retiring every year. Of these, one would be nominated by the Crown, the second by the council, the third by the professors of the University, and the fourth by the senate of the University. These ordinary members would constitute the main stock and material of the governing body. A certain number would be elected by the colleges. Thus any college with fifty students *in statu pupillari*, and matriculated by the college, would send one member; and if 150, two members; and that would be the maximum. They also proposed that the senate should elect the representatives in Parliament of the University, just as the Senate of Cambridge and the Convocation of Oxford elected their members. (Cheers.) A further provision relating to the staff would be introduced, by which it was hoped they would vindicate for the University a truly national character, and he was sure the provisions, which would only be temporary, would receive fair play in Ireland. He next stated the safeguards for conscience in the University, which, as the committee would have gathered, was not to be merely an examining University. It would be a teaching University, but it would teach under these conditions: it could have no chairs in theology—(cheers)—and they had also arrived at the conclusion that the most safe and prudent course they could take would be to preclude the University from the trouble of chairs in two other subjects,—he meant philosophy and modern history. (Cheers and laughter.) He meant what was called mental and moral philosophy. (Laughter.) There was another safeguard they would take. No one should be examined for his degree in modern history or philosophy, except with his own free will. (Hear, hear.) They would extend the voluntary system further, and provide that no attendance at the lectures should be compulsory. They also proposed to exclude these from the examinations for emoluments, but from the examination for honours they did not propose to exclude them. There were some other provisions of the same kind, framed with a view to guard the conscience of the students, and in these points of detail were many vital safeguards of the bill. Unless they were effective they could not expect them to work, nay, they could not desire the bill to be accepted by Parliament. He next dealt with the contribution they were to get from Trinity College, and entered into a statement showing the great income of the college. Taking into account all the sources of income, and including certain immediate increases, the total revenue was 86,000*l.* a year. Setting aside the expected increase, the income was 78,000*l.* a year. The expenditure was stated at a little over 66,000*l.*, leaving a surplus of receipts of about 11,600*l.*; therefore in the bill they had introduced a clause to the effect that upon the property of Trinity College there should be a charge of 12,000*l.* a year, to be redeemed within fourteen years at twenty-five years' purchase in trust. After making the reduction, there would remain an income in Trinity College—an income only excelled by Trinity College, Cambridge, which educated about the same number taught in the

University of Trinity College, Dublin. The completion of the University of Dublin might possibly reduce the number of those non-resident students who were only connected with Trinity College by the tie of payment and examination. There would be a large increment of surplus. The University would be able to borrow from the State, and great economy might be effected in Trinity College itself in reference to the cost of the governing body, which now amounted to 13,000*l.* a year. There had been included in the bill a provision intended to facilitate the transfer, in certain cases, of professors from Trinity College to the University of Dublin, with advantage to both. By absorbing the Queen's University in the University of Dublin there might be ten fellowships of £200 per annum, each tenable for five years; twenty-five exhibitions of 50*l.* a year, each tenable for four years; and 100 bursaries of 25*l.* a year, each tenable for four years. These would involve a total cost, including the sum necessary for buildings for lectures and domiciles for the students, of about 50,000*l.* per annum. Of this 12,000*l.* would be the contribution of the Trinity College, 10,000*l.* would come from the Consolidated Fund, 5,000*l.* or 6,000*l.* would come from the very moderate scale of fees charged to students; and the view of the Government was that the remainder might be very properly drawn from the surplus arising from the ecclesiastical property of Ireland. (Cheers.) This property was taken at 16,000,000*l.*, the charge upon which was 11,000,000*l.*, leaving a surplus of 5,000,000*l.* This was to be devoted mainly to the relief of the corporal wants of Ireland, but some of it might very properly be devoted to national work so vastly important as the education of the country. No details had been included in the bill, but proposals would be made to cover the vested interests of individuals. (Hear, hear.) No proposal would be made for the internal reform of Trinity College, the Government believing that the work might well be left with the authorities of the college, after it had been placed perfectly free from dependence upon the State, and with its offices thrown open irrespective of any test. Trinity College would no longer have the exclusive power of granting degrees, though it would no doubt continue to exercise a considerable amount of influence in the matter. But on the other side there would be a termination of political conflict, there would be nothing to break the course of its traditions, and he hoped for long ages it would continue to dispense more liberally than in the past the blessings of liberal culture. Having thus explained the main provisions of the bill, he commended the measure to the prudence and patriotism of the House, believing that if passed it would enable Irishmen again to raise their country to a height in the field of human culture which would be worthy of the genius of the people, and to a height which might emulate the oldest and possibly best traditions of early Irish history. (Cheers.)

The speech, which, considering the magnitude and complexity of the details dealt with, was a marvel of clear statement, occupied exactly three hours in delivery. It was listened to throughout with the closest attention, which hon. members seemed disinclined to disturb even by a cheer. With the exception of the moment when the Premier, evidently somewhat wearied with the physical exertion, resumed his seat, the only decided cheering arose when the announcement was made touching the partial appropriation of the Irish Church fund.

Mr. Mitchell Henry was the only member who felt competent to pronounce an opinion upon the scheme within five minutes of its having been sketched; Mr. Disraeli and Mr. Plunkett both acknowledging the unusual difficulties which surrounded it, by urging that the date of its second reading might be prolonged beyond the day fixed by Mr. Gladstone, in order that members might have time thoroughly to master its points and their bearings. But the Premier was firm, and the second reading will be taken on Monday fortnight. The rest of the business on the paper was speedily disposed of, and the House adjourned.

## MISCELLANEOUS.

The roll of the Lords for the session of 1873 presents 477 names. But there were when the list was made two vacancies in the representation of the peers for Ireland, caused by the deaths of Lord Clarina and Lord Kilmaine.

In the House of Commons on Friday Mr. Forster moved that the select committee on the Endowed Schools Act (1869) shall consist of seventeen members—Mr. William Edward Forster, Mr. Hardy, Dr. Lyon Playfair, Sir Michael Hicks Beach, Mr. Leatham, Mr. Welby, Mr. Illingworth, Mr. Ken-naway, Mr. Trevelyan, Mr. Collins, Mr. Andrew Johnston, Mr. Heygate, Mr. Kay-Shuttleworth, Mr. Powell, Mr. Acland, Mr. John Talbot, and Mr. Harcourt; power to send for persons, papers, and records; five to be the quorum. Agreed to. The names of Sir J. Pakington and Mr. Ald. Lawrence have since been added to the committee.

In the majority in favour of the second reading of Sir T. Chambers's bill for legalising marriage with a deceased wife's sister were the following Conservatives: Lord Barrington, Mr. Cavendish Bentinck, Mr. Joshua Fielden, Mr. R. N. Fowler, Mr. Staveley Hill, the Hon. H. Liddell, Mr. James Lowther, Mr. Mellor, Mr. W. Powell, Colonel Napier Sturt, Mr. Tipping, Mr. Wheelhouse, and Mr. Charles Wynn. In the minority against the measure were the following Liberals: Mr. Aytoun,

Sir R. Blennerhassett, the Attorney-General, Mr. Finnie, Major Gavin, Mr. Grieve, Mr. M'Lagan, Mr. Miller, Mr. Nicholson, Mr. C. S. Parker, Mr. A. W. Peel, and Mr. Pim. The tellers for the ayes were Sir T. Chambers and Mr. Morley; for the noes, Mr. Beresford Hope and Sir H. Selwin-Ibbetson. The Conservatives who paired in favour of the bill were the Hon. Robert Bourke and the Hon. A. Walsh. The Liberals who paired against it were Mr. Walter and Mr. Monsell. Mr. Gladstone paired in favour of the bill.

Mr. Bruce stated on Thursday that there will be a bill this session for dealing with the truck system.

Mr. Mundella will on an early day move for the appointment of a select committee of inquiry into the present dearth and scarcity of coal. (Cheers.)

In a few days will be introduced into the Lords a Government bill for the compulsory registration of births and the better verification of the causes of death.

On Friday Mr. Clare Read obtained a select committee to inquire into the operation of the Contagious Diseases (Animals) Act, and the constitution of the Veterinary Department of the Privy Council.

On the motion of Lord Buckhurst, a return has been ordered of the railways in the United Kingdom which have adopted the concentration of signal and point levers and the interlocking levers.

On Friday, in answer to Mr. Sinclair Aytoun, Lord Enfield again stated, what he had stated last year, that Mr. Jervoise was not an envoy, nor accredited in any way to the Pope. He was simply a clerk in the Foreign Office discharging special duties at Rome. As long as the Pope refused to recognise the foreign Ministers accredited to the King of Italy, the Government, if it did not maintain an agent at the Papal Court, would be debarred from obtaining much information interesting to a large class of Her Majesty's subjects. A motion for the production of papers on the subject proposed by Mr. Sinclair Aytoun was rejected on division by 116 to 63 votes.

Mr. Rylands proposed that the Treaty of Commerce with France and all other treaties with foreign Powers be laid before Parliament before ratification. Mr. Staveley Hill seconded the motion, which was opposed by Lord Edmond Fitzmaurice. Mr. Gladstone said that no doubt Parliament could have made a better treaty than the Washington Treaty, but so could the Cabinet. The question was, would the United States have agreed to it? The precedent of the American Senate was inapplicable to this country, and he derided the notion of a joint committee of both Houses exercising supreme control in secret session over the diplomatic relations of the country. Speaking broadly, the House of Commons now had real power in these matters. After some discussion, Lord Enfield said that before the Treaty of Commerce had proceeded very far means had been taken to obtain the most ample information from the chambers of commerce, and that the interests of all branches of trade affected had been carefully considered.

Late on Friday, Mr. Newdegate moved for leave to reintroduce his bill of last session for appointing commissioners to inquire respecting monastic and conventual institutions in Great Britain, and for purposes connected therewith. Mr. Henry Matthews, Mr. Downing, and The O'Connor Don opposed the introduction of the bill, which was supported by Sir T. Chambers. Mr. Bruce was averse from making the bill an exception to the practice which had grown up recently of reading bills a first time as a matter of course. On division, leave was given to introduce the bill by 74 to 31 votes.

## THE EDUCATION ACT.

## BIRMINGHAM.

The Birmingham Town Council and the school board are again involved in a dispute about payments to denominational schools. The annual precept of the school board was laid before the council by the mayor on Monday, when an amendment to the motion for its reception was moved by Alderman Manton. The amendment, which was supported by all the Liberal and Nonconformist members of the council, set forth that the school board should be respectfully requested to state if any part of the money to be levied would be used in payments to sectarian schools. A year ago the precept of the board was rejected by the council until a pledge had been given by the board that no payment would be made to sectarian schools. It was understood that the Church party on the board refused to renew the pledge for the present precept, and hence Alderman Manton's amendment. After a short discussion, in the course of which the strongest determination was expressed to refuse in any way to sanction payments under the 25th clause of the Education Act, the amendment was carried by 36 to 18 votes.

At the meeting of the Birmingham School Board on Thursday, the Rev. F. S. Dale presented the report of the committee of inquiries, in which it was stated that the first board school would be opened on Monday, the 17th inst. The committee had found it necessary to recommend school-books for use in that school, and after examining the compilations of various publishers, and having consulted two recently-appointed teachers, it had been decided to recommend the books of Messrs. Nelson, of Edinburgh. The Rev. F. S. Dale moved that Messrs. Nelson's books be adopted. The Rev. Dr. Burges seconded the proposition. The Rev.



Canon Sullivan (Roman Catholic) said he had not read the books, but since he had come into the room he had had a passage in one of them pointed out to him. It was headed "Our English Bible" (pp. 99), and was as follows:—"One Sunday in February, 1526, the great Wolsey sat in old St. Paul's, under a canopy of cloth of gold. His robes were purple; scarlet gloves blazed on his hands, and golden shoes glittered on his feet. A magnificent array of satin and damask-gowned priests encircled his throne; and the gray head of old Bishop Fisher—soon to roll bloody on a scaffold—appeared in the pulpit of the place. Below that pulpit stood rows of baskets, piled high with books, the plunder of London and the university towns. These were Tyndall's Testaments, ferreted out by the emissaries of the cardinal, who swept had every cranny in search of the hated thing." "That's a lie," said Canon Sullivan. "To say that the Catholic Church calls the Bible a hateful thing is a libel." He could only make a protest against the statement, and of course he could not vote for the book. Mr. George Dixon, M.P., said that he did not intend to vote on the matter. He had not seen the books, and it was too important a question to be decided upon without careful investigation. Mr. Joseph Chamberlain said his attention had been called to a passage in one of the books which contained a dogmatic statement of the doctrine of the Trinity. He did not want to press the matter too much, but he would say that there was great injustice in compelling him, a Unitarian, to pay for books which give out this doctrine of the Trinity as an undisputed fact. If gentlemen on the other side would only put themselves in his position, and imagine that he had proposed to introduce Unitarian books into board schools, he thought they would see how great an objection he had to such a course. Canon O'Sullivan said that Cardinal Wolsey and he loved the Bible because he believed it to be God's Word. He did not know where they would find a set of school-books in England in which he could not find some defect—(Hear, hear)—but he wished to diminish as much as possible the misstatements which are generally made about Roman Catholic principles. The resolution for the adoption of Nelson's school books was passed, all the members of the league and the Rev. Canon O'Sullivan declining to vote. In the course of a discussion on a form of prayer with which to open the work of the board school daily, Mr. George Dixon, M.P., said he could not vote for a particular prayer which had been submitted by the Rev. F. S. Dale, because he had been compelled to take a stand on one of two principles—the principle of entire exclusion of religious instruction in rate-aided schools, or the principle advocated by his opponents of complete liberty of teaching given to the teacher. He had been compelled to adopt the former principle, and he had been driven to this by his religious opponents. It was at length resolved that the form of prayer submitted by the Rev. F. S. Dale should be printed for the use of the members, and that until its approval the Lord's Prayer should be used. None of the members of the League voted, and the Roman Catholic member was also neutral.

**SHEFFIELD.**—The Sheffield School Board have appointed a deputation to wait on Mr. Forster with a view to the amendment of the Education Act. The board has also instructed the clerk to accompany Mr. Robson, architect of the London School Board, on a visit to the principal continental schools with a view to collecting information.

**PLYMOUTH.**—The Plymouth Town Council had before them on Wednesday a precept from the school board of the town for raising 2,400*l.*, the estimated expenditure of the board for the ensuing year. A rider was proposed to the motion for collecting the rate, adding a recommendation of the council to the school board to the effect that none of the money raised be employed in paying fees to denominational schools. This was lost by 19 votes to 12. Several councillors announced that they would not pay the rates for payment to denominational schools, and it was stated that many of the ratepayers would not pay.

**BOLTON.**—Mr. Chamberlain, of the Lirmingham School Board, was one of the speakers at an education meeting held on Thursday night in Bolton. He argued that denominationalism tends to degrade teachers. In proof he referred to various advertisements for schoolmasters which appeared in the monthly paper of the National Society, and observed that they were in too many instances considered merely as the tools of the clergy for their proselytising policy, and were made subsidiary to almost every parish work, from playing the harmonium to acting as vestry clerk. What would the people of Bolton say if the corporation advertised for a policeman sound in evangelical principles willing to act as sexton, or a lamp-lighter who had a correct view of the Athanasian Creed, and was competent to play on the piano? These things were absurd, anomalous, and injurious to education, and calculated to bring religion into contempt, and the only remedy was to let the people manage their own affairs. This was what Mr. Dixon's motion on the 12th of March proposed to do. Compulsion was a matter of absolute necessity, and in the existing schools there were more than half a million vacant places. Mr. Chamberlain charged the clergy and landlords with opposing compulsion in rural districts, the one lest it should lead to unsectarian education, and the other from fear that the rate of wages should be increased. It was because the League believed in both these results that they advocated compulsion.

## Literature.

### "FAITH AND FREE THOUGHT."

We do not like the title given to this volume; chosen perhaps for the sake of variety, and to distinguish it from the former series of lectures delivered by request of the "Christian Evidence Society," it is not so descriptive as was the title of the earlier volume. There is no real antithesis between faith and free thought. The most thorough-going sceptic must ultimately rest on faith if he is to continue thinking, and the most conspicuous scientific reasoners are not backward in acknowledging this. And on the other hand, Christianity has nothing to fear, but everything to hope, from the freest exercise of thought. It is not free thinking, but partial, inaccurate thinking, which is to be deprecated. Faith concerns the foundation of thinking, freedom concerns its method. Ultimately, the province of faith is to attest the conformity of sound thinking with objective reality, while freedom has to do with the process of investigation. The "*Méthode*" of Des Cartes, the handbook of the modern sceptical school, is really in the interest of true faith; "search everything, for by searching you are sure to arrive at truth"—that is a summary of its teaching.

Though we thus criticise the title of this volume, we have to speak of its contents with hearty commendation. Of course, in a series of eleven lectures by eleven different men, any reader will have to draw distinctions between the more and less satisfactory; and there are representations in this book of questions in Ethics, Theology, and Biblical Interpretation, the wisdom and soundness of which we doubt. But after every deduction, there is not an unsatisfactory lecture in the course, and the Bishop of Winchester is amply justified in "claiming for them that they are calm, sober, earnest, honest dealings with the several subjects they handle." Any reader acquainted with last year's volume, will be pleased to find in this one variety of subject, freshness of treatment, and a new store of illustration. And this affects not only the literary character of the book, but its value also as a treatise on "Christian Evidences." Two such volumes are much more than twice as valuable as one. For, as Mr. Shaw points out in his excellent lecture on "The force imparted to the evidence of Christianity from the manner in which a number of distinct lines of proof converge in a common centre":—"In such a case the resulting probability of the truth is not the sum of the separate probabilities, but the product of these probabilities." The variety of the arguments for the truth of Christianity is itself an argument that when once fairly apprehended seems to us utterly overpowering; only truth can, when viewed from all sides, searched into with an ever-increasing profundity of investigation, and examined under all lights, preserve verisimilitude.

The examination of the theory of evolution, of course, makes up a considerable portion of this volume. In the lecture on "The Principle of Causation Considered in Opposition to 'Atheistic Theories,'" which very properly begins the volume, Dr. Mozley points out that evolution is not creation, that it does not give us any idea of a true cause, and that it leaves the argument for God where any other theory of creation leaves it:—

"What such a view amounts to is that intelligence in the world is a growth; and that it began in a very small way as a blind, unconscious action of matter, from which it gradually ascended to its present height and greatness. And taking this as the position asserted, we may drop the term matter, which is wholly irrelevant to it, and represent it as being the assertion that the highest intelligent existence may have been caused by the lowest intelligent existence (if we may call blind instinct such) through the medium of a succession of steps. But the lowest intelligence could not cause the highest; it is as obviously insufficient a cause as brute matter. If we suppose an original plan, upon which mind ascends from that of an oyster to that of Plato, there is no intrinsic objection to such a supposition; but in that case it is not the oyster which causes Plato, but the intelligence to whom the plan is due, upon which the ascent from the oyster to Plato is made."

Dr. Angus, too, whose lecture on "Man: a Witness for Christianity," is a singularly beautiful specimen of calm reasoning in a devout and gracious spirit, puts the matter thus:—

"If an inquirer can conceive of [certain] molecules as possessing a tendency to become gases, and in these gases a tendency to become water, and in water a tendency to become a transparent solid—nay, possibly, to become life and thought and feeling—he will have some conception of the theory of evolution—a theory which

some are applying to the explanation of the entire system of nature.

"These discoveries of science in relation to water are typical. They have been repeated in many other substances. Nor is it possible to say what discoveries of a similar kind are before us. But none of these discoveries affect the doctrine of causation. Every material thing is a force, or a collection of forces, and each has its properties or property. That what seem simple forces are many, that what seem many forces are possibly one, are conclusions that do not change the questions which science seeks to settle—viz., what is the nature of the force at work, and under what conditions does it act? Water may be gas, and gas molecules. Life, thought, and volition may be properties of molecules, as are weight and attraction. The question still arises, whence comes this force, which is at once material, vital, and moral? Either it is God, or it comes from Him."

Dr. Gladstone's lecture is quite in the spirit of modern science, but it is also not only thoroughly theistic, it is also thoroughly Christian. He confesses to a partial acceptance of the Darwinian hypothesis, although he does not think that "the survival of the fittest" "has been the sole or even the principal means of bringing about the wondrous variety of organised beings." "The problem of the method of creation is a grand one, and modern science lures us on with the hope of a solution. At present we are in the early stage of crude guesses, or at best of partial glimpses; yet whatever further insight may be gained, we may rest assured that the Christian will continue to exclaim as the psalmist did when reviewing the animate world, but with an ever-widening intelligence, 'O Lord! how manifold are Thy works; in wisdom hast Thou made them all.'"

Such a tone as this in the volume before us makes it equally adapted for the reading of both sides in this controversy. "We need hardly wonder," says Dr. Gladstone, "at the attitude which religious men have generally assumed towards this theory, when we recollect how eagerly it has been caught at by opponents of Christianity, and how some of its ablest advocates, especially on the Continent, have wrested its teachings in support of materialism." Perhaps not; and for the sake of such, we are glad that men like these lecturers, whose Christian loyalty is beyond question, should discuss the charming, let us say the likely, theory of evolution, not only without dread, but even with a good measure of sympathy with it. It is terror in these Christian controversies, as in other quarrels, which is the cause of unfairness—terror on the one hand and a spirit of provocation on the other; and each of these is a fatal enemy to truth.

We are glad also to notice the broad, wise tone in which Biblical questions are treated. Dr. Boulton has a wise lecture on "The Alleged Moral Difficulties of the Old Testament," in which he points out that moral advancement is a fact of history, and that God's revelations have been proportioned to the moral condition of the people. To some it may seem that it is an abatement of the claims of the Bible to regard so many of God's words in it as relatively and regulatively, rather than absolutely authoritative. But the Bible itself sets forth Christ as the only full revelation of God; and in proportion as the Bible is submitted to the tests of a historic narrative do the evidences of its historic fidelity multiply upon us. The lectures of Mr. Cooper, Dr. Allon, and Dean Merivale are far more satisfactory, and conduce to a far greater reverence for the Bible, than any assertions of a plenary inspiration in its authors securing infallibility in its records.

Dr. Angus, together with other writers in this volume does well, in insisting upon the relative character of Christian evidence altogether, that no evidence is forthcoming which, can be irrespective of the moral and spiritual state of the inquirer, absolutely demonstrative, and which releases him from the responsibility of choosing his conclusions for their moral and spiritual import.

"Perhaps it may be said this argument requires that men love part of the Gospel and act upon it, even before they are persuaded of the truth of the whole. I concede it, and plead the more earnestly for Christianity on that ground. In common life, the neglect to act on what we know to be true and right in small things makes men incapable of ascertaining what is true and right on a grand scale. So deeply did Grotius feel this consideration, that he regarded the very evidence of Christianity, and the way in which it reveals itself to the loving and obedient, as itself one proof of the Divine origin of the Gospel, showing itself herein Divinely adapted to test men's character and hearts."

Canon Birks's lecture on "The Philosophy of Human Responsibility" would have been more satisfactory if he had given us his definition of human responsibility. We should like to know whether in his judgment responsibility and desert are synonymous or coextensive. His lecture does establish the moral character of human actions; but that moral character may speak of discipline even more than of probation; and the certain and heavy penalties of

\* *Faith and Free Thought. A Second Course of Lectures, delivered at the request of the Christian Evidence Society. With a preface by the Right Reverend SAMUEL WILBERFORCE, D.D., Lord Bishop of Winchester. (London: Hodder and Stoughton.)*



sin may have their justifications in a state of moral freedom and ability to be attained by men rather than in anything from which they have actually fallen.

Mr. Brooke's lecture is an interesting one on the fascinating, ever fresh, and practically, if not speculatively, convincing subject of "Design and Adaptations."

It was a happy idea to include in this series Sir Bartle Frere's lecture on "Christianity Suited to all Forms of Civilisation." It is a narrative of what has come under his own observation of the result of Christian missions in India. We append two quotations from it:—

"I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among the 160 millions of civilised, industrious Hindoos and Mahomedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive, preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success, Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilised humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."

Speaking of the "general abstinence from all active co-operation" with the work of Christian missions in India, which has been sometimes charged as a reproach against our Government, he bears this striking, and to the readers of the *Nonconformist* gratifying, testimony:—

"I believe such abstinence to have been necessary and right, and in the result conducive to the spread of Christianity. Experience shows that a temporary withdrawal of the protection of the English Government, such as occurred in some parts during the mutiny years of 1857-8, so far from extinguishing Christianity, helps to spread it, and candid and thoughtful Hindoos are not slow to perceive that even if the English were now to leave India, and were not succeeded by any other Christian power, it would still be impossible to counteract the destructive influences already at work, and that caste, as a system of impassable social divisions, must ultimately give way before the ideas which have taken root during a few generations of close contact with Christian Europe."

#### THE LATE G. E. HUGHES.\*

In this exquisite little work, in which the author of "Tom Brown's School Days" has enshrined the memory of his brother, Mr. Hughes has given to us a very beautiful picture of a quiet, lofty, manly life. In the dust and turmoil of the world, to read such a work is like being transported from a city of mills and manufactures to some delicious old English village where all is peace and tranquillity, and where it is possible gratefully to forget the hum of the world around. Here we can clear alike the intellect and the heart, and obtain strength to discharge, with higher purpose, the work that has come with life.

This memoir was not originally written for publication, but simply for the purpose of telling Mr. Hughes's own children and nephews something of their father and uncle. All, however, who may read what Mr. Hughes has written will feel grateful to him that he has overcome a natural reluctance to lift the veil of family life, and give to them this delineation of a good and noble man. We all want assurance, from example, how possible it is to be better than we are, and here we have such an example.

Mr. George Hughes was the senior of the author of this work by little more than a year, and the two boys and youths, as we well know from the "School Days" and the "Tom Brown at Oxford," grew up together in closest and most affectionate intimacy. He was born at Uffington, in Berkshire, near the White Horse Hill, celebrated in another of Mr. Thomas Hughes's works. A good deal of healthy boy life is brought before us. George had great physical courage, and all his life, was fond of outdoor games and sports; his brother was the more timid but, we should say, possessed more moral courage. Here is George's first hunt, with a striking moral very happily drawn by his biographer:—

"And so it was with all our games and exercises, whether we were at football, wrestling, climbing, single-stick (which latter we were only allowed to practise in the presence of an old cavalry pensioner, who had served at Waterloo). He seemed to lay hold of whatever he put his hand to by the right end, and so the secret of it delivered itself up to him at once. One often meets with people who seem as if they had been born into the world with two left hands and two left feet, and rarely with a few who have two right hands;

and of these latter he was as striking an example as I have ever known. Often as a boy, and much oftener since, I have thought over this gift, trying to make out where the secret lay. For, though never very ambitious myself, I was more so than he was, and had the greatest wish to do every exercise and game as well as I possibly could; and by dint of real hard work, and years of practice, I did manage, in one or two instances, to reach the point which he had attained almost as it were by instinct. But I never could get nearer to his secret than this—that it lay in a sort of unconsciousness, which I believe to be natural courage. What I mean is, that what might possibly happen to himself never seemed to cross his mind: that he might get a fall and hurt himself, for instance, or get his head or his shins broken, or the like. And so, not being disturbed by any such considerations about himself, he had nothing to hinder him from just falling at once into the very best way of doing whatever he took in hand."

A healthy outdoor life appears to have been lived previous to school-days, then came a first school, for two or three years, and then Rugby. The chapter devoted to Rugby life is, as may be imagined, extremely interesting; but especially so from the manner in which the character of George is drawn and illustrated. He was a good scholar, yet, at that time, somewhat inclined to procrastination, or indolence, and a certain inexactness or want of punctuality in little things. This was taken hold of by his father, and probably never were finer letters written from a father to his son than those that are printed in this volume, where the goodness of two fine natures—the one who wrote and the other who received—is brought out in unconscious but beautiful relief. The wise, tender, and firm parent, the affectionate, docile youth with the soul of honour and a pure conscience, but inclined to be not sufficiently firm either with himself and others: how to deal in such a case? Here the problem was successfully solved, but, for want of this firmness, George was ultimately obliged to leave Rugby. The author says:—

"His rule was perhaps rather too easy. The loafers, who are always too numerous, had a much better time than they deserved; and I doubt whether the school-house first lessons were done so well as at other times; for, instead of each boy going off to his own study after supper, and stern silence reigning in the passages till bedtime, groups of bigger boys would collect round the fire, and three or four fags in one study; and thus much time which should have been given to themes and verses was spent in talking over football and cricket matches, and the Barby and Crick runs at hare and hounds. I know that George himself regretted very much what had occurred, and I believe, had he had a second chance, would have dealt vigorously with the big boys at once. But he had to learn by the loss of his exhibition, as you will all have to learn in one way or another, that neither boys nor men do get second chances in this world. We all get new chances till the end of our lives, but not second chances in the same set of circumstances; and the great difference between one boy and another is, how he takes hold of, and uses, his first chance, and how he takes his fall if it is scored against him."

After Rugby came Oxford, and here, too, the father is always at hand with the best counsel and help. As these were important parts of the youth's own life, we may quote something by way of illustration of the kind of home tutorship to which the subject of the biography was happily subjected. Here is an extract from a letter written to him:—

"In short, make up your mind what you will do, what you will be, and what portion of success you may fairly hope for by fairly pointing your nose to the desirable end; then keep it pointed there as steadily as the pin of the dial ('gnomon,' if you want to be learned). And remember, that the more irksome any habit is in its formation, the more pleasantly and satisfactorily it sticks to you when formed. Order and clockwork in small things is what you want. *Exempli gratia*, the key of the pew-box gave us a long hunt the other day, till in going to church we found it sticking in the lock. Then, none of you ever put a book in its place again. N. S. — does, because he learned the habit from compulsion, and it has become second nature."

Here is another extract from a letter of 1840:—

"The temper of mind which I mean is often allied (and in your case I trust and believe it is) to certain qualities, good in a social and Christian sense: candour, good nature, and a contented spirit; just as certain peculiar weeds are frequently the indication of a sound and wholesome staple of soil: but then they are weeds, and it is a Christian duty to eradicate them in the labourer responsible for the care of the soil. In this respect the children of this world are the wisest in their generation."

And then this other brief quotation:—

"The last example is this:—On inspecting and laying up the two double guns, I found the inside of one rusty, the other black from careless cleaning. Now, no thoroughbred sportsman ever contents himself, when laying up his tools in ordinary, with trusting to his servant's care, and not his own eye, in cleaning. Yet you are a good shot—doubtless because you like shooting, and employ while in the field all the power of your mind and body to attain your purpose. What is wanting is, the submission to dry detail (*id quod dolet*). But no one can be a thorough and efficient master of anything who cannot see to details. Pump away with all your might, and welcome, but your labour will be thrown away if you won't submit to stop the leaks in your tub."

Happy the boy who has such a father, and happy the father who has a boy who will listen to and cherish such advice!

We find George Hughes, after this, in the Oxford "eleven," and "stroke" more than once in the Oxford "eight," when he turned the tide against Cambridge in a match that is historical in boating literature. Then came more serious work, and the "start in life" which he took for himself, although there was no necessity for his doing it. He did it because he would not be dependent on his parents. Concerning this and the habit of his brother in money matters, Mr. Hughes writes:—

"I must add, that there is no family tradition which I would sooner see grow into an article of faith with all of you than this of thriftiness and independence, as points of honour. So long as you are *in statu pupillari*, of course you must live at the expense of your friends; but you may do so either honestly or dishonestly. A boy, or young man, born and bred a gentleman, ought to feel that there is an honourable contract between him and his friends; their part being to pay his bills, and make him such an allowance as they can afford, and think right and sufficient; his, to work steadily, and not to get in debt, or cultivate habits and indulge tastes which he cannot afford."

Some time after this we find George Hughes entering himself at Doctors' Commons, and beginning practice. Then came marriage, and, from family considerations, abandonment of professional work, and ultimately the settling down into the life of a country gentleman. Very beautiful this life was, for it personified the beauty of self-sacrifice and help. The author gives us too little of this, especially considering the fact that here George Hughes was most representative. Soon, however, in the prime and strength of life came death, and with it the sorrow that follows all deaths, but more especially that of one so honoured and so loved.

We quite agree with Mr. Hughes that "the subject of this memoir was only a good specimen of thousands of Englishmen of high culture, high courage, high principle, who are living their own quiet lives in every corner of the kingdom." Such a man, doubtless, was John Hampden, and, although he was a Tory, such a man, in "any serious national crisis," George Hughes would probably have been. The salt of English society is the honour of its men and women and the purity of its domestic life. Such salt there was in George Hughes, but, still, another kind of man is also needed. Nevertheless, we are glad to have met with such a representative of one necessary kind as George Hughes, and once more thank Mr. Hughes for exhibiting to us his life and character.

#### MORE OF JOHN CLARE.\*

We had fancied that Mr. Frederick Martin in his affectionate but discriminating memoir had said all that was needful about John Clare. Of course it was to be expected that a character so peculiar, a mind so finely strung and so liable to aberration, would continue to excite critical curiosity, and be referred to as one of the most striking illustrations of the poet's words as to the close alliance of madness with fine poetic genius. But another memoir at this short distance of time was scarcely to be expected. Yet here it is; and it does not want justification. Mr. Cherry supplements rather than competes with the former memoir; refers to it, and freely acknowledges its many merits. He has had access to new materials both biographical and poetical, and by his tact and judgment has given some new lights in which to read what is most striking in Clare's character and history. "In the few pages which relate to Clare's residence at Northampton, the editor was enabled to write principally from personal knowledge."

The facts of Clare's life are very touching. The child of parents so poor, that in early years his food was so stinted that to these deprivations has been attributed the sad affliction that followed him through life in periods of terrible depression, at last wholly overwhelming him—he was set to watch sheep and geese when he was only seven. When nine years old he became team-leader, "weak, but willing," as his father used to say; and a few years after he was engaged as hired servant at an inn, where he was treated kindly, and got some time to read and write. A few years later he was apprenticed to a market-gardener, where the men forced him to join them in drink. Tired of this, he became for a few years a farm-labourer again; tried camp-life with the gipsies; and then lime-burning at Bridge Casterton, where he fell in love with a Martha Turner—the "Patty" of his verses. All this time he had been writing poems, and at length, having been introduced by a discerning bookseller to Mr. Taylor, of London, they were published, and the poor poet secured his mea-

\* *Memoir of a Brother.* By THOMAS HUGHES, M.P. Macmillan.)

\* *Life and Remains of John Clare, the Northamptonshire Peasant Poet.* By J. L. CHERRY. With illustrations by BIRKET FOSTER. (Frederick Warne and Co.)



sure of fame. But still he was doomed to labour on. Because he had had no steady and sufficient income, Patty's friends had put a bar in the way of his marrying her. Notwithstanding that various persons of influence secured small annual allowances for him, he was continually oppressed by fears of the future; and the wife whom he did marry seems to have been, in some respects, unsympathetic and impractical. The end was that he fell into confirmed lunacy, and was taken to an asylum, where he remained from 1837 to his death in 1864—a period of twenty-seven years. It is very touching to read of his wanderings when once he escaped, and of his delusions—one of which was his writing verses to "Patty," who was dead, and insisting that she was still living and his real wife. But this period is not without striking records of its own:—

"While an inmate of the Northampton County Lunatic Asylum," Mr. Cherry writes, "Clare wrote more than five hundred poems. These were carefully preserved by a gentleman who for many years held a responsible office in that institution, and was a kind-hearted friend to the unhappy bard. From this pile of manuscripts the editor has selected those which appear under the title of Asylum poems. The selection was a pleasing, mournful task. Again and again it happened that a poem would open with a bright musical stanza, giving promise of a finished work not unworthy of Clare's genius at its best. This would be followed by others in which, to quote a line from the 'Village Minstrel,' were—

'Half vacant thoughts, and rhymes of careless form.'

Then came deeper obscurity, and at last incoherent nonsense."

Yet of these Asylum poems—numbering over seventy—one-half are equal to the average of Clare's earlier lyrics, and a few of them closely approach the level of his best. There is all the unaffected simplicity, the quiet love of nature, and the quaint use of local phrases, which gave such a peculiar colour to his earlier works. There is a clearness, a sanity, and now and then a perfection of expression, which could never suggest aberration of any kind. Clare was always sweet, with a sustained lingering intensity of tone. His poems only needed a quantum of strength to have claimed the title of great. But this is never found in Clare. He is a sweet singer, but a singer of the second or of the third order only—lacking wholly the robustness, the dash, which we so admire, say, in Burns or Beranger. He is pensive, he is glad, he can be merry; but he is never boisterous in any mood, and he rather lacks strong humour, which above all gives richness and fulness of poetic character. In this, he is like Keats: he walked in a world of his own, and "watered" the impressions of other men, so far as he got hold of them, rather than dashed into the atmosphere which they coloured, identifying himself with wide variety of character and emotion. His harp was sweet, tenderly sweet, but it had few strings, and the ceaseless striking of them wore them through very soon; and thereafter they gave out only an echo amid disharmonies, and that at long intervals. Passing over the love-poems—which form a majority of these "Asylum poems," and of which the best are perhaps "The Gipsy Lass" and "To Mary," we have a few that are properly descriptive, and very fine they are for most part; and then we come on some poems about childhood and children—themes which Clare could treat right well. These, in their quaint simple turns of expression, remind us, now of Wordsworth, and again a little of William Blake, and are so sweet and individual that we will extract two of them:—

#### "THE DYING CHILD.

"He could not die when trees are green;  
For he loved the time too well,  
His little hands, when flowers were seen,  
Were held for the bluebell,  
As he was carried o'er the green.

His eye glanced at the white-nosed bee:  
He knew those children of the spring,  
When he was well and on the lea  
He held one in his hands to sing,  
Which filled his heart with glee.

Infants, the children of the spring!  
How can an infant die  
When butterflies are on the wing,  
Green grass, and such a sky?  
How can they die at spring?

He held his hands for daisies white,  
And then for violets blue,  
And took them all to bed at night  
That in the green fields grew,  
As childhood's sweet delight.

And then he shut his little eyes,  
And flowers would notice not;  
Birds' nests and eggs caused no surprise,  
He now no blossoms got;  
They met with plaintive sighs.

When winter came and blasts did sigh,  
And bare were plain and tree;  
And he for ease in bed did lie  
His soul seemed with the free,  
He died so quietly."

And this is by no means an unfit companion:—

#### GRAVES OF INFANTS.

"Infants' grave-mounds are the steps of angels, where Earth's brightest gems of innocence repose. God is their parent, so they need no tear; He takes them to His bosom from earth's woes, A bud their lifetime and a flower their close. Their spirits are the iris of the skies, Needing no prayers: a sunset's happy close. Gone are the bright rays of their soft blue eyes, Flowers weep in dewdrops o'er them, and the gale gently sighs.

Their lives are nothing but a sunny shower,  
Melting on flowers as tears melt from the eye,  
Each death  
Was tolled on flowers as summer gales went by.  
They bowed and trembled, yet they heaved no sigh,  
And the sun smiled to show the end was well.  
Infants have nought to weep for when they die,  
All prayers are needless, beads they need not tell,  
White flowers their mourners are, Nature their passing bell."

The pathetic minor note was one which Clare could touch with fine effect.

The "Miscellaneous Poems" are unequal, and not of very much value; there are some good things among the old songs and ballads which Clare had collected and restored. The "Prose Fragments" are rather constrained, affected, and paradoxical, though with undoubted gleams of insight; but it may with truth be said that Clare never "found his hand" as a prose writer, though there are occasionally odd turns and smart sayings in his letters. "Set" prose composition, however, did not suit him, and apparently he did not often essay it. Mr. Birket Foster gives three or four illustrations which show all the felicity and minuteness of his style in landscape.

#### BRIEF NOTICES.

*Women of Methodism: Memoirs of the Three Foundresses, Susanna Wesley, the Countess of Huntingdon, and Barbara Heck, with Sketches in the Early History of the Denomination.* By ABEL STEVENS, LL.D. (Tegg.) Dr. Abel Stevens, who has done so much to throw light on the past of Methodism by a series of popular books which have enjoyed a good deal of favour here as well as on the other side of the Atlantic, has now found a most congenial theme in the "Women of Methodism." No religious movement, perhaps, ever owed more to feminine influence than Methodism. The mother of the Wesleys was the real founder of it; and this Dr. Stevens admirably brings out in his brief sketch. From Susanna Wesley he traces down the leading lines of influence that mainly determined the religious career of the sons; and then he sketches Mary Bosanquet, who became the wife of Fletcher of Madeley, and did so great a work. Lady Fitzgerald, Hester Rogers, Dinah Evans (the original of George Eliot's "Dinah Morris"), the "Dairyman's Daughter," and others follow. Then he traces the rise of the Calvinistic Methodists, and we have a fine portrait of the Countess of Huntingdon. The third portion of the volume contains an account of the American foundresses of Methodism—Barbara Heck, Mary Wilmer, the Garretsons, and others. This to English readers will, perhaps, be the most interesting part of the volume, as containing some facts which will be fresh to them; but throughout it is written with clearness and vigour, and may be pronounced a very able book on an attractive subject. A fine portrait of Susanna Wesley, when young, forms the frontispiece.

*A Primary History of Britain for Elementary Schools.* Edited by WILLIAM SMITH, D.C.L., LL.D. (John Murray.) The preface tells us that "this book is an honest attempt to exhibit the leading facts and events of our history, free from political and sectarian bias." We are able to add, after a careful examination, that it is also a successful attempt. All those facts which can be known by young people, and in which they are likely to take sufficient interest, ought to be remembered, are here set forth. The narrative reads easily, and is divided into chapters and sections, which form convenient reading lessons for classes. The influence of recent discussions on the traditions and institutions of early English history is very marked in this book. The word heptarchy does not occur at all, and the word English is applied to the various tribes which invaded Britain from about 450 A.D., to about 600 A.D., and to the common language which they spoke. Alfred is described as a really great man, but the love in which his memory was held "made men call him the author of all that was most important in the Anglo-Saxon institutions." So that he is here credited neither with establishing our jury system, nor with founding the University of Oxford. A similar observation may be made in reference to the Reformation. The double mistake of regarding Henry as originally interested in Protestantism, and of representing the Church of England as a new creation under Edward, is not made here. The continuity of the Church is recognised, and the development of opinion traced from its various sources till it took fixed form under Elizabeth. If it be a question whether history can be so taught as to save the consciences of Denominationalists, we would offer this book as a reply. The religious conscience that would take offence at the account of the Reformation, or the political con-

science that would be hurt by the narrative of the struggle between Charles I. and the Parliament, must be, religiously and politically, very weak indeed; and we should add, very rare. Dr. Smith hopes that teachers will not resent the occasional hints given in the notes. We are sure they will not; they will probably regret that a few more such were not added. The genealogical tables are full and clear; the last, which shows the connection between the present Sovereign and Egbert, is also novel. Like all books published under the direction of the present editor, the tables of contents and the index are well arranged. This, in the assistance which is rendered to the scholar through the eye, is a matter of more importance than authors of school-books seem always to be aware of. Among the many elementary histories of England which now exist, this will take a foremost place, and forms a good introduction to Dr. William Smith's *Student's Hume* and *Hallam*.

#### NOTANDA.

The assumption that Prince Napoleon is now the head of the Bonaparte family is summarily disposed of by *Catholic Opinion*, which evidently holds the prince in sovereign contempt. Napoleon, it points out, had four brothers, Joseph, Lucien, Louis, and Jerome, the former of whom was his senior. Joseph had no son, but his only daughter was the mother of Cardinal Bonaparte, "who is the eldest surviving son of Lucien's eldest son, and, therefore the natural head of all the Bonapartes." Prince Napoleon is still further relegated from the headship of his family by the information that all the sons and grandsons in the male line of Lucien come before the Prince Imperial, grandson of Louis, and of course before himself, the son of Jerome. The same journal, which, like Lord Denbigh, follows the policy of "Catholic first," weighs the possible rulers of France from the point of view of their eligibility as Catholics. Excepting Henri V. and the Prince Imperial, there is no aspirant, actual or presumed, but leaves much to desire on this score. M. Thiers, M. Gambetta, and the son-in-law of Ré Galantuomo, appear to be considered beyond hope. The Comte de Paris, on the authority of the *Univers*, is assumed to be a free-thinker, albeit a moderate one. Grave doubts as to the Duc d'Aumale are also evidently rife, for that nobleman has written the "Memoirs of the House of Condé," in which the Catholicity of the author is "remarkably well concealed," and, graver fault than all, he has accepted the dedication of "Lothair." To be in all things a true Catholic is evidently no easy task, and surely Mr. Disraeli will feel compunctions that he placed temptation in the way; for strange indeed it would be if the acceptance of a literary compliment proved the grain of sand in the balance leading to the loss of a Crown.

Quite a flutter has been caused in the ultra-Ritualist camp by the marriage of the Hon. Eliot Yorke and Miss A. Rothschild, the priests of the Establishment apparently believing that a Jew, as Sheridan says in one of his plays, "stands like a dead wall between church and synagogue." High-Church clergymen preached against the alliance, and according to the *John Bull*, quite an authority on aristocratic Ritualism, a caveat against the issue of a licence was actually lodged both in the Diocesan Court of Ely, and at Doctors' Commons. In point of fact, it seems that the ecclesiastical ceremony at Wimpole had no legal signification, and the Rev. E. Liddell is given to understand by his very sensitive, high and dry confrères, that it is only out of sympathy for his position that proceedings are not taken against him for officiating on the occasion. No doubt many High Churchmen have a conscientious dread of the introduction of the thin end of the wedge, and founded their opposition to the fashionable departure from the beaten track, under the belief, in the words of Portia in the *Merchant of Venice*, that—

"Twill be recorded for a precedent;  
And many an error by the same example,  
Will rush into the state.

Curiously enough, however, there was a precedent in connection with the same family, for Low Church in the form of the *Record* tells us that in 1839 the Right Hon. Henry Fitzroy married a sister of Baron Rothschild; though the information, coming from the quarter it does, will, it is to be feared, not do much to reconcile the Ritualistic world to the alliance.

Certain sections of society seem to imagine that the chief duty of Government is to spend money on hobbies of the North Pole order—one of these ever and anon ridden for awhile is the removal of Cleopatra's Needle to this country, and efforts are being made to induce Government to incur the cost of transport. The Needle is one of the two obelisks mentioned by Pliny as standing before the temple in Alexandria, and upon it is the name of Rameses II., who reigned B.C. 1360. Mehemet Ali, wishing to pay a cheap compliment to George IV., and perhaps having heard of the King of Siam's custom of ruining obnoxious courtiers by presenting them with a white elephant, gave Cleopatra's Needle to that monarch, who wisely left the cumbersome gift amid Egyptian sands, where it still lies buried by the banks of the Nile. Of what use, or even ornament, it would be, if brought hither, we are not informed and because the old Roman emperors indulged in obelisk removal, and at a later date the French erected



one in Paris, is no good reason for following their example. The \$5,000L voted by an English Parliament for the Elgin Marbles is surely sufficient investment for one century, and, as according to Pope,

Monuments, like men, submit to fate!

there is no harm in allowing the Needle still to repose on its sandy pillow. In the words of Byron, about which there has been such a learned tempest in a tea-pot, it is to be hoped Government will say, in response to the outcry for removal, "There let him lay."

Artists are not so wont as they might be to depict stirring contemporary events of historical interest, and the statement that Mr. Millais contemplates painting a picture, reproducing the heroic conduct of Captain Knowles is to be welcomed. Cowper has left us verse by which the loss of the Royal George is ever with us, and what more ennobling poem is there than the word-picture of the brave deeds done by British soldiers when as calmly as if on parade they went down with the wreck of the Birkenhead? Frenchmen still believe in and venerate their countrymen who, on the glorious First of June, refusing to surrender, sank shouting, "*Vive la République*," in commemoration of which a medal was struck, though unfortunately the incident is altogether a fiction, like the "Up Guards and at them" of Wellington at Waterloo. The more reason then that deeds as brave as those "in the brave days of old" should not lack recording by monuments other than those of bronze and marble, for with all the prevalent cant as to human elevation by means of Art, how little of the latter is calculated to foster feelings of admiration for the good and great, or conduce to a higher tone of thought and action!

Under the unassuming title of "Rambles," Messrs. Longmans have published the interesting and discursive papers of travels, with which Patricius Walker in *Fraser* has so often entertained its readers. The signature has long been understood to be but a *nom de plume*, and the *Athenæum* believes Mr. William Allingham is the author. This is probably correct, and some corroboration may be found in the fact that salmon fishing at Ballyshannon, and rambles by the winding Erne, are amongst the sketches in the work. Now Ballyshannon is Mr. Allingham's birthplace, he having been born there in 1828. As a poet Mr. Allingham has obtained a favourable position, and he received a literary pension a few years ago.

### Epitome of News.

The Queen and Court arrived at Windsor from the Isle of Wight yesterday. It is expected that Her Majesty will visit London next week, staying during her residence in the metropolis, for a few days at Buckingham Palace.

A white marble statue of the Queen, weighing seven tons, has just arrived at Windsor Castle. The Queen is represented sitting on a chair, with a dog lying by her side. The statue is being placed in the vestibule of the State Apartments.

The *Post* denies that the Prince and Princess of Wales have any thought of visiting Ireland this year.

The Earl and Countess of Derby have left London for Nice, where they propose to remain till after Easter.

Count Bernstorff, the German Ambassador to England, is seriously ill, with a complicated liver complaint. On Monday he was slightly better.

The *Echo* understands that Government will support the second reading of Mr. Trevelyan's bill for assimilating the county and borough franchise.

The *Post* has reason to believe that the Government are prepared to recommend the appointment of a royal commission to inquire into the practice of employing unseaworthy ships and overloading.

The Empress Eugénie having received a letter of condolence from Monmouth, the Duc de Bassano replies that "Her Majesty has been greatly affected by the homage rendered to the memory of the Emperor, to his acts, and to his generous intentions, and the regret which his death has inspired throughout England is, for the Empress and his Highness the Prince, a consolation in their deep affliction."

There will be no volunteer review this year on Easter Monday.

A provincial deputation from the Licensed Victuallers' Defence League waited upon the Home Secretary on Saturday to state their grievances under the new Act. After hearing several members of the deputation, Mr. Bruce said he could give no hope of an extension of the hours of opening, and he did not propose to bring in an amended bill until they had ad further experience of the working of the present Act.

Another notice has been issued by the Emigration Commissioners warning British emigrants against proceeding to Paraguay. Pending inquiries the Brazilian authorities in this country have suspended emigration.

Mr. Edward Wingfield Verner (Conservative) has been returned for County Armagh and Sir Richard Wallace (Conservative) for Lisburn without opposition.

A partial reaction has at length occurred on the London Coal Exchange. Hutton Wallsend yesterday went at 40s., and the merchants' prices which were lately 52s., are now 48s.

It is stated that, in consequence of the high price

of coal, arrangements are being made for putting out of work next week about 300 "puddling" not "blast" furnaces in the North of England iron district. This will be equal to one-seventh of the entire number.

The Hospital for Stone Barners-street has received an anonymous donation of 10,000L.

The leading iron merchants in South Staffordshire have advanced the price of iron by twenty shillings per ton.

The Corporation scheme for establishing a tribunal of commerce in the City has been strongly reported against by a committee of the Metropolitan Board of Works.

The Guildhall Free Library is likely soon to be an accomplished fact. The motion of Dr Sedgwick Saunders for throwing it open was carried unanimously in the Court of Common Council.

There are nine candidates for the Geological Professorship at Cambridge, vacant by the death of Dr. Sedgwick. The election will be held in the Senate House at the close of this month.

There has been a fatal accident in the Birmingham Theatre Royal. A boy fell from the gallery to the pit, about thirty feet. It was at first thought he was not seriously injured, but he died in the Queen's Hospital.

Five young women were burned to death at Liverpool on Friday in a fire which occurred on the premises of Messrs. Rushton, Cooper, and Dunderdale, spice, seed, and rice merchants.

Numerous attended meetings of agricultural labourers were held at the great hiring fair at Dorchester on Friday. Several unionists addressed the meetings, and resolutions were passed pledging the meetings to support the union. Wages have increased from 2s. to 4s. a-week, being now 10s. to 12s. a-week and perquisites.

The Galway prosecutions are proceeding in Dublin, and have broken down in two cases—those of the Rev. Patrick Loftus, and the Rev. Mr. Quinn, the jury being unable to agree. In both cases there was great cheering, and a large crowd carried the defendants round the hall of the four courts. A crowd proceeded along the quays, and through the principal streets, cheering for the defendants and denouncing Mr. Justice Keogh.

Dr. Duggan, the Roman Catholic bishop of Clonfert, and the third of the traversers in the Galway election prosecutions, was placed upon his trial on Saturday, in the Court of Queen's Bench, Dublin.

Her Majesty has ordered Sir Thomas Biddulph to write a letter to Dr. Walbaum, expressing the Queen's sympathy with the sufferings to which Dr. Hessel and his wife have been exposed; and asking, on the part of her Majesty, if they will accept a cheque for 30L. as some token of Her Majesty's individual regret. Dr. Hessel has written a letter of thanks to the English press and public, in concluding which he says:—"If anything can obliterate from my memory the sufferings of mind and body endured through a lamentable error, it is the hearty and universal adoption of my cause, the recollection of which I shall ever gratefully and affectionately preserve."

The Artisans', Labourers', and General Dwellings Company have, on their past year's operations, realised a dividend of six per cent., less income tax. They are about to plant a suburban colony on the Shaftesbury-park estate, Wandsworth-road. Besides school-rooms, baths, and wash-houses, it will be furnished with a lecture-hall and co-operative store. Six hundred applications have already been received for houses.

### FOREIGN MISCELLANY.

The Prussian Government have ordered an inquiry to be made into the alleged railway frauds, and requesting each House to elect two members to sit on the commission.

THE MURILLO AND THE NORTHFLEET.—According to a telegram from San Fernando, the committee of inquiry charged to examine the steamer Murillo declare that she was not the vessel which ran down the Northfleet. The Murillo has been released. The English engineers have left her and returned to England.

THE GERMAN INDEMNITY.—It is officially announced by the French Government that a second payment of two hundred millions of francs has been made to Germany on account of the fourth-milliard of the war indemnity. The total sum now paid towards the fourth-milliard amounts to three hundred and fifty millions of francs (14,000,000L.).

THE TAMMANY RING.—According to the last advices from New York there seems little probability of the members of the late Tammany Ring in that city being brought to judicial punishment. The trial of Mayor Hall some time back resulted in failure, owing to the jury being unable to agree, and a similar end has attended the trial of Mr. Tweed. An order staying the proceedings against Stokes, who lies under sentence of death for the murder of Mr. Fisk at New York, has been granted.

THE FUSION.—Both Orleanist and Legitimist papers are making announcements which seem to show that after all, the Fusion has not come about. The *Journal de Paris* says that the Princess Clementine has not arrived in Paris, and, therefore, of course is not (as was reported) the bearer of a message from the Comte de Chambord to the Comte de Paris. The *Univers* goes further, and says it has intelligence that nothing whatever towards promoting the Fusion has been effected.

GERMANY AND ENGLAND.—A letter in the *Pall Mall Gazette* says—"Much satisfaction is expressed

in a number of leading German papers that an official indemnification of Dr. Gottfried Hessel has been so readily awarded by the English Government. Several of those papers lay stress on the desirability of maintaining relations of friendship with England, and from that point of view welcome an act which is in consonance with the dictates of equity, and calculated to make amends for the harsh treatment to which an innocent German citizen has been subjected."

### Miscellaneous.

UNIVERSITY OF LONDON.—The following resolution, passed yesterday by the senate, will take effect at the matriculation examination of June next:—"That Greek be no longer compulsory on candidates at the matriculation examination, but be ranked as optional with French and German; so that it shall be sufficient for any candidate to pass in any one of these three languages."

THE BRADFORD LIBERAL CLUBS.—There are now twenty Liberal clubs in Bradford, each of them prospering, augmenting their numbers, and proving a powerful means of thoroughly organising the Liberal party for future action. The results of the last municipal elections clearly showed that the labours of the Liberals in forming these clubs were not in vain, and there is every ground to hope that the results of this organisation will show themselves more powerfully in the future than they have done in the past. The Manningham Club, which has now 400 members and a library of nearly 1,000 volumes, may be considered the pioneer and the most prosperous of the clubs. In addition to being centres of organisation for the Liberal party, the club-rooms can be used for committees at election times, thus avoiding the trouble, odium, and expense of resorting to public-houses to carry on election business. Intercourse is kept up between the members of the clubs, and in this way a more united action can be secured in the event of a contested election. The clubs are surpassing the expectations of their founders as centres of organisation, and they are likely to become a great power in the future.—*Leeds Mercury*.

ALLEGED LIBEL ON MR. ODGER.—Mr. Justice Brett was on Thursday occupied in the Court of Common Pleas in trying the action in which Mr. Odger claimed from the proprietor of the *Figaro*, damages on account of an alleged libel. The article to which the plaintiff objected contained the following passages:—

"Know all men by these presents that Odger the Cobbler rules the Government of England. We have ere now made sport of the great man; henceforth we shall be respectful. We do not like the Cobbler; we abhor his principles; we regard him as an enemy to order; we hold him to be a demagogue of the lowest and most contemptible type—half booby and half humbug—a political cheap-jack, who would be a political sharper, if he had brains enough. . . . If no office can be found for Odger, Mr. Gladstone might advise Her Majesty to grant the victorious cobbler a Civil List pension. Odger ought not to expect so much as Beales. He did not throw down the park railings; he only threatened civil discord."

Mr. Odger went into the witness-box, and was cross-examined at some length by the Attorney-General. He denied that he had ever defied the law, or threatened civil discord. The jury, after a long deliberation, returned a verdict for the defendant.

THE SOUTH WALES STRIKE.—Mr. Brogden, M.P., has concluded a separate peace with his men, on a similar basis to what was suggested at Blaenau a few days ago. The proposal was submitted on behalf of the men (some 4,000) by Mr. Halliday, and after a short deliberation was accepted by the Messrs. Brogden. Its terms were that the men should go to work on a 5 per cent. reduction, to remain in force till the 1st March, that from the 1st to the 29th March they should receive the December rate of wages, and that from the 31st March to the 5th July they should have 5 per cent. advance on the December rate. Acceptance of the reduction by some non-union colliers at Blaenarvon has occasioned a counter demonstration by the unionists, who held a mass meeting, and marched through the streets. There was no disturbance committed. A meeting, attended by several thousand men, was held at Dowlais on Monday, at which endeavours were made to effect a settlement of the dispute which has suspended the industry at the ironworks of that place. A union agent who was present advised the men to ask for the terms which Messrs. Brogden had granted to their hands. This, however, the Dowlais manager firmly and decisively rejected, and after an angry discussion the gathering broke up without having come to any understanding with the employers.

DECISION RELATIVE TO MIXED MARRIAGES.—The dispute relative to the religious training of a little girl, named Mary Ellen Andrews, which was lately before the Court of Queen's Bench, has since occupied the attention of Vice-Chancellor Malins, the child having been made a ward in Chancery. She was born in May, 1862, and was the daughter of Thomas Andrews, formerly of Liverpool, and of Ellen, his wife. Andrews was a Roman Catholic, and his wife was a Protestant; and they entered into a compact that the issue of the union should be brought up in the religion of the parents according to sex. Andrews's brother, however, claimed the custody of the child, on the strength of a document executed by the father two days before his death, in which he directed that his children should be brought up as Roman Catholics, and appointed that brother their guardian. This, it was con-



tended, nullified the agreement entered into by the husband and wife, that the daughter should be trained as a Protestant. The Vice-Chancellor, however, said he was satisfied that his duty, both upon principle and authority, was to take such course as he considered most conducive to the interest and welfare of the infant, and he thought that to take her away from the care of those with whom she had lived, and by whom she had been educated, would be so harsh and unjust that he should refuse to allow her uncle to carry out his intention. He should grant an injunction to restrain the defendant from interfering with the education of the infant without leave of the court.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTH.

RUSHTON.—On Feb. 18, at the Manor House, Washington, near Lincoln, the wife of Joseph Rushton, of a daughter.

#### MARRIAGES.

BACHLOR—CLAYDON.—On Feb. 11, at Howard Chapel, Bedford, by the Rev. W. Parker Irving, B.Sc., William Bachlor, of Bedford, to Sarah Ann, only daughter of the late Samuel Claydon, of the same place.

HOLTUM—WRIGHT.—On Feb. 13, at Zion Chapel, Chatteris, John Holtum, of Bedford, second son of R. Holtum, Linton, to Sarah Jane, only daughter of Francis Wright, junior, of Chatteris.

WHITWELL—LEATHAM.—At the Friends' Meeting-house, Wanstead, Edward Robson Whitwell, West Lodge, Darlington, to Mary Janet, eldest daughter of Edward Leatham, Esq., M.P., of Whitley Hall, Yorkshire, and 46, Eaton-square, London.

HEADLEY—HOLLOWELL.—On Feb. 13, at George-street Chapel, Nottingham, by the Rev. William Woods, Mr. Robert Headley, of Nottingham, London, to Annie Mary, eldest daughter of Mr. J. Hollowell, Nottingham.

MAXWELL—DOBELL.—On Feb. 13, at the Congregational Church, Eltham, Kent, by the Rev. B. Price, assisted by the Rev. T. M. Jones, of Lewisham, William Maxwell, Esq., of Dromore, Wiltshire, to Mary Elizabeth, eldest daughter of H. W. Dobell, Esq., of Eltham.

#### DEATH.

HOBSON.—Feb. 16, at Forest Hill, after a very brief illness, Dr. Benjamin Hobson, formerly Medical Missionary in China, aged 57.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPE and Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a thin, refreshing beverage for evening use.

### Markets.

#### CORN EXCHANGE, MARK LANE, Monday, Feb. 17.

We had only a small supply of English wheat this morning, and from abroad arrivals are moderate. The trade was steady, but not active. Of English wheat the best samples were disposed of at last week's quotations. Foreign wheat met a retail sale, at former prices. The Flour trade was continued at last week's rates. Peas, beans, and Indian corn were unaltered in value. Making barley a quiet trade; grinding descriptions were 6d. per qr. dearer. Oats were in moderate request at the prices of Monday last. For cargoes on the coast we repeat few fresh arrivals; and for value, last week's quotations.

#### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s.	s.	Grey ..	s.	s.
red ..	59 to 62		Maple ..	38 to 35	
Ditto new ..	50 58		White ..	38 41	
White ..	58 67		Boilers ..	36 40	
" new ..	50 58		Foreign ..	37 39	
Foreign red ..	59 62				
" white ..	64 67		RYE ..	36 38	
BARLEY—			OATS—		
English malting	31 35		English feed ..	21 26	
Chevalier ..	42 49		" potato ..	27 33	
Distilling ..	32 35		Scotch feed ..	— —	
Foreign ..	29 51		" potato ..	— —	
MALT—			Irish Black ..	18 21	
Pale ..	66 74		" White ..	18 21	
Chevalier ..	— —		Foreign feed ..	16 20	
Brown ..	55 60				
BEANS—			FLOUR—		
Ticks ..	31 33		Town made ..	50 57	
Harrow ..	33 35		Best country ..	— —	
Small ..	— —		households ..	44 47	
Egyptian ..	32 34		Norfolk & Suffolk	40 43	

BREAD, Monday, Feb. 17.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7d. to 8d., Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Feb. 17.—The total imports of foreign stock into London last week amounted to 8,716 head. In the corresponding week in 1872 we received 11,749; in 1871, 3,932; in 1870, 3,426; in 1869, 6,612; and in 1868, 843 head. Notwithstanding the shortness of the supplies, the cattle trade today has been dull, and prices have given way in some instances. The supply of beasts has been less than the average from our own grazing districts, and the quality has been hardly so good as on Monday last. With a slow trade for all

breeds prices have given way 2d. per 8lbs., the best Scots and crosses have made 5s. 10d. to 6s. per 8lbs. Amongst the foreign supply were about 123 from Gothenburg, 280 Dutch, 116 Oporto, and 40 Corunna. The demand for them has been heavy, and less money has been accepted. From Norfolk, Suffolk, Essex and Cambridgeshire we received about 1,000 head, from other parts of England about 500, from Scotland 126, and from Ireland about 140 head. The sheep market has continued slow and dear. Supplies have again been short, and although the demand has not been active, the best Down have sold at 8s. per 8lbs. The supply of calves has been more liberal, owing to Irish receipts. The trade has been quieter, and prices had a drooping tendency. Pigs have sold at late rates. About 2,000 German and French sheep have been stopped at Blackwall in consequence of disease prevailing.

Per 8lbs., to sink the offal.

Inf. coarse beasts	s.	d.	s.	d.	Pr. coarse woolled	s.	d.	s.	d.
Second quality	5	0	5	4	Prime Southdown	7	6	7	8
Prime large oxen	5	6	5	8	Lge. coarse calves	6	0	6	6
Prime Scots	5	10	6	0	Prime small	6	8	7	2
Coarse inf. sheep	5	8	6	4	Large hogs	8	6	4	0
Second quality	6	6	6	10	Neat sm. porkers	4	4	4	8

METROPOLITAN MEAT MARKET, Monday, Feb. 17.—There were fair average supplies, for which a rather better inquiry prevailed, at fully previous quotations.

Per 8lbs. by the carcase,

Inferior beef	s.	d.	s.	d.	Inferior Mutton	s.	d.	s.	d.
Middling do.	3	8	4	4	Middling do.	4	4	4	8
Prime large do.	4	6	5	0	Prime do.	5	8	6	4
Prime small do.	4	10	5	4	Large pork	4	0	4	4
Veal	5	4	6	0	Small do.	4	6	5	0

PROVISIONS, Monday, Feb. 17.—The arrivals last week from Ireland were 209 firkins butter, and 4,294 bales bacon; and from foreign ports 18,478 packages butter, and 68 bales bacon. Both foreign and Irish butters sell steadily, but the demand is not quite so active, the weather being milder; the stock of Irish is nearly exhausted. We have had a steady sale for bacon at an advance of fully 2s. per cwt., the market closing very firm. Lard sold at an advance of 2s. per cwt.

COVENT GARDEN, Friday, Feb. 14.—There is no alteration of any consequence here—supply is well kept up in both foreign and English goods. Good Easter Beurée and Beurée Rance are the only pefts now offered in any quantity; and Newtown pippins of American growth are the only apples that meet with a ready sale. Forced vegetables comprise asparagus, sea-kale, French beans, and ashleaf potatoes.

HOPS.—BOROUGH, Monday, Feb. 17.—There is no business of importance moving in our market, which continues to rule quiet, with nominal prices; a slight inquiry prevails for the last growth, small quantities of which are offered at reduced rates. Continental markets are quiet. Mid and East Kent, 5l. 5s., 6l. 6s., to 7l. 7s.; Weald of Kent, 5l. 5s., 5l. 12s., to 6l. 10s.; Sussex, 5l. 5s., 5l. 12s. to 6l.; Farnham and country, 5l. 12s. to 7l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 17.—English potatoes continue firm in value, with a steady demand; while foreign potatoes are less freely offered, and command generally rather higher prices. Kent Regents, 180s. to 245s. per ton; Essex and other Regents, 140s. to 200s.; Mocks, 120s. to 140s. per ton.

SEED, Monday, Feb. 17.—There was rather more English cloverseed offering, but mostly of a secondary quality. Choice samples of red were very dear, but inferior descriptions could be bought at moderate prices; red German and French were held with much firmness, and sales to a moderate extent effected at full rates; white samples realised as much money generally, but fine sorts in particular commanded good prices. White mustardseed sold in small lots on former terms; very little passing in brown for want of supplies of fine samples. Canaryseed realised as much money for fine English, foreign samples were dull at low rates. Hempseed brought former values. Foreign tares met a rather better demand at quite as much money, particularly for large Brunswicks, which are scarce and wanted. The foggy state of the weather was much against the business in agricultural seeds, tending to check the general demand.

WOOL, Monday, Feb. 17.—The English wool market has been quieter. Business has been only to a moderate extent, at about late rates. At the public sales Australian sorts have fallen 1½d. per lb., and Cape have been occasionally easier.

OIL.—Monday, Feb. 17.—Linseed oil has been firmer, and rape has been steady. Other oils are unaltered.

TALLOW, Monday, Feb. 17.—The tallow trade is quiet. F.Y.C. is quoted at 44s. for old, and 45s. for new, on the spot. Rough fat 2s. 0½d. per 8lbs.

COAL, Monday, Feb. 17.—Market dull at top price of 40s. Hettons, 40s., Hettons South 39s. 9d., Hettons Lyons 38s. 3d.; Hartlepool original, 40s.; Hawthorn 38s.; Tees 39s. 9d.; Wylam East 38s.; Hartley's 32s. 3d.; Turnstall 38s. Ships arrived, 45, ships at sea, 49.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

DEAR COALS! DEAR MEAT!—Use Australian cooked beef and mutton. Sold retail by all grocers. Wholesale by John McCall and Co., 137, Houndsditch, E.C.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL" whisky. Wholesale, 20, Great Titchfield-st., Oxford-st., W.

HOLLOWAY'S OINTMENT AND PILLS.—Abscesses, Erysipelas, Piles.—Unvarying success attends all who treat these diseases according to the simple printed directions wrapped round each pot and box. They are invaluable to the young and timid, whose bashfulness sometimes endangers life. A little attention, moderate perseverance, and triding expense, will enable the most diffident to conduct any case to a happy issue without exposing secret infirmities to any one. The Ointment arrests the spreading inflammation, restrains the excited vessels, cools the over-heated skin, alleviates throbbing and smarting pains, and gives great ease. The directions also clearly point out when and how Holloway's Pills are to be taken, that their purifying and regulating powers may assist by adjusting and strengthening the constitution.

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THERE IS NO OBLIGATION TO BUY THE MACHINE.

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**THE Rev. NEWMAN HALL** will preach a Sermon on "Prayer Reasonable" at ST. JOHN'S CHURCH, Devonshire-road, Forest Hill, NEXT THURSDAY, 20th, at 7.30, on the OPENING of an ORGAN presented to the Church by one of its Members.

### BUNYAN MEMORIAL CHAPEL, ELSTOW.

CONTRIBUTIONS are earnestly and respectfully asked in aid of a Chapel at Elstow, memorable as the birthplace and the scene of the early and guilty life of John Bunyan.

Up to this time Elstow has had no Nonconformist place of worship. A small building which existed in Bunyan's day, now in a tottering condition, has for more than twenty years been used for a school and preaching room. An appeal is made to all who revere Bunyan's memory, and who "magnify the grace of God in Him," to send donations towards this object. One thousand pounds is needed.

This case is heartily recommended by many of our leading ministers and deacons.

Subscriptions will be thankfully received for the "Elstow Bunyan Memorial Chapel" at

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Contributions, &c., will be most thankfully received and acknowledged by the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's Park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

Gower-street, February.

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The Subsisting Assurances and Bonuses amount to... £5,733,799

DISTINCTIVE FEATURES.

Credit System.—On any Policy for the whole duration of a healthy Life, where the age does not exceed 60, one half of the Annual Premiums during the first five years may remain on credit.

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BONUS.

The Reversionary Bonus at the Quinquennial Division in January, 1872 (amounting to £323,871), averaged 49 per cent., and the Cash Bonus 29 per cent., on the Premiums paid in the 5 years.

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REPORT, 1872.

The Annual Report just issued, and the Balance-sheets for the year ending June 30, 1872, as rendered to the Board of Trade, can be obtained of any of the Society's agents, or of

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	Nov.		Feb.	
	s.	d.	s.	d.
French Merinoes .....	2	6	2	9
Satin Cloths and Repts...	1	6	now	1
Serge, Repts, Poplines...	1	8	now	1
Velveteens, best make,	4	6	now	2
equal to silk .....				
Japanese Silks, German	2	9	now	2
make, sure to wear well				
Black and Coloured Gros	5	0	now	3
Grain Silks and Cords	23	9	now	16
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superbly embroidered				
Seal Jackets .....	12	ga.	now	6

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42s.	42s.	60s.	D	17s. 6d.	8s. 6d.	28s.									
50s.	50s.	70s.	E	22s.	11s.	31s.									
55s.	55s.	75s.	F	24s.	12s.	31s.									
65s.	—	84s.	G	26s.	13s.	38s.									
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